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Mahaffy campaigns against 'killer trading cards'

PHOTO: BILL FLEDDERUS

Debbie Mahaffy thinks Canadians don't want "killer trading cards" in their communities.

Bill Fledderus

ST. CATHARINES, Ont. — Debbie Mahaffy, the Burlington, Ont. woman whose adolescent daughter Leslie was abducted and killed two years ago, has become an active campaigner against violence.

Mahaffy has started a petition which asks the federal government to amend the criminal code "to prohibit the importation, distribution, sale and manufacture of '[serial] killer [trading] cards.'"

She's currently busy lobbying MPs and promoting the petition, which has collected over 100,000 signatures since June 10.

Her protest "all began as a shot in the dark," she says. But now she's been told that the government is considering legislation. She hopes the petition will show enough popular support that the government will want to take action before the House of Commons quits for the summer in June.

Mahaffy is also an eloquent spokesperson about the effects of screen violence, pornography and obscenity in society, as became evident at a recent speech at Brock University in St. Catharines, Ont.

'Don't memorialize killers'

Mahaffy argues that it's the victims who deserve to be memorialized, not the killers nor the crime. She believes it is unjust for someone to make a profit by turning crime into entertainment.

The cards which have drawn her ire (and, incidently, that of many Americans) are published in the United States by companies such as Eclipse Books of California (so far no Canadian publishers have followed suit). The cards feature illustrations of convicted killers such as Ted Bundy, Jeffrey Dahmer and Jack the Ripper on one side and describe their crimes on the reverse.

Last June a shipment of cards was seized at the border but was later released because the cards are not deemed treasonous, hateful or obscene under the Canadian criminal code. The code uses a 40-year-old definition of obscenity which considers violence to be obscene only if it is mixed with sex.

Mahaffy believes many Canadians share her desire to have the cards banned and the definition of obscenity amended to include the glorification of violence on its own. In the meantime she hopes popular sentiment will lead retailers to give up on the cards because they will become too much of a hassle.

Not a matter of expression

"I find it difficult to accept the argument that allowing these cards has to do with freedom of expression," she says. "People should not be free to profit from murder and violence. The victims are the only ones who are denied freedom of expression. There has to be a place where freedom stops and responsibility begins."

The card publishers argue that they are involved in a modern form of journalism which targets adult male "news junkies," she says, but she remains convinced that the companies are mainly interested in making money by selling "cheap souvenirs" which

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Life is still cheap in Colombia and Guatemala

Robert VanderVennen

TORONTO, Ont. — Annual reports on human rights in Colombia, Guatemala, El Salvador, Mexico and Peru confirm that abuses continue to destroy the lives of millions of Latin Americans, says the Inter-Church Committee for Human Rights in Latin America (ICCHRLA) as it releases its reports for 1992.

ICCHRLA gathers its information on behalf of Canadian churches from its close relations with churches, human rights groups, voluntary organizations and native communities in Latin America. It regularly receives phone calls, letters and documents from these sources. Its reports go to the Canadian government and the United Nations, as well as to Canadian churches.

High hopes for improvement existed in Colombia in 1991 when a new constitution was adopted, drug cartel chief Pablo Escobar was imprisoned and peace talks with anti-government guerillas started. But the hopes have been dashed.

Political murders abound

Between January and September 1992 there were 1,728 assassinations, 420 people (beggars, prostitutes, homosexuals) were killed in a sort of "social cleansing," and 153 cases of enforced disappearance were reported. Each day an average of 12 deaths for political reasons took place.

Escobar has "escaped" jail, and American guns given to put down drug traffic have been used in all directions by Colombian security forces. Torture in jails is widespread.

"Political murder accounts for more deaths in Colombia than in any other country of the hemisphere, with the possible exception of Peru," says ICCHRLA's partners there. Those who kill are rarely held to account, they say.

The Colombian government tries to hide behind the lawlessness caused by drug trafficking. But drug-related incidents account for only a minority of violence and killings, say ICCHRLA's informants.

What can Canada do? In 1991 at a Commonwealth meeting in Harare, Zimbabwe, Prime Minister Mulroney pledged to channel Canadian aid to those countries that show respect for fundamental rights. ICCHRLA is now challenging him to make closer commercial ties with Colombia depending on demonstrated improvement there. It is also asking the United Nations to appoint a special rapporteur to be sure that the human rights situation is closely monitored in Colombia.

Human rights in Guatemala is receiving worldwide atten-

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Thinkbit:
It is amazing what God can do with your broken life if you give him all the pieces.
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News

Killer cards are part of a larger issue

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appeal to children.

The cards encourage a kind of value-ranking which elevates those who have killed the greatest number over those who may only have killed a handful of people, she says.

Importers in Toronto and Burlington continue to ship the cards to vendors in all parts of Canada, she says. She encourages Canadians to approach local vendors, to ask about the products and to publish the names of stores which agree not to sell the cards. "It's much more positive that way," she says. "We don't want to blacklist people."

Larger issue

These cards are actually only one example of a much larger issue that involves slasher videos, pornography and violence on television, says Mahaffy. She is especially worried about the accessibility of these products for children.

As a result of her widening concern Mahaffy is becoming involved in several other protest organizations, including For the Safety of Our Daughters, which is doing research on so-called slasher videos. "These are horror movies rated PG-13, with little or no story line, that graphically portray the murder and mutilation of people, usually women."

The video makers get away with putting sex and violence in the same scenes, she explains, because they "separate" the two by focusing on a lamp or on the ceiling for a required number of seconds.

Clothed men commonly commit acts of violence against naked women in these movies, she says, but apparently in these cases nakedness is not considered sexual. What's more infuriating, she says, is that a human rights complaint could be lodged if the depicted brutalities were being committed against a minority. "But women, at 52 percent of the population," don't have access to that kind of protection, she laments.

Mahaffy's petition is headlined with the acronym CTAAV, Canadians Taking Action Against Violence, which represents an informal network of about 40 volunteers, she explains. When she first decided she had to take some kind of action, she thought of getting involved with an existing organization, she says, but people advised her that a petition from the grassroots would have more of an impact on politicians.

Action recommended

Simply turning off the TV or refusing to watch the news is not enough, says Mahaffy, who terms such action a result of the "rose-coloured glasses syndrome."

People have to be willing to act — whether by boycotting offensive variety stores, requesting TV listings with better guidance about violence or writing to networks asking that violent shows be restricted to late at night.

Ultimately violence can usually be traced back to parenting, she says. "That's where the change has to start."

Her talk is often spiced with references to other grassroots organizations such as Justice for Women, Canadians Concerned About Violence in Entertainment (CCAVE) and Caveat.

She is also calling for improved victim assistance programs from the government. "There are people who end up spending more money on psychiatric help than they can afford, as the result of one of their children being murdered." That shouldn't be, she says.

'Vulturism'

Mahaffy says she is repulsed by all forms of what she calls "vulturism," whether it's images of bodybags and bloodstained sidewalks on the news, the movie *JFK* or the three made-for-TV movies about American murderer Amy Fisher, which aired only 27 days after Fisher's conviction.

"A lot of people will disagree with me about *JFK* and the Fisher movies, but I really think it's wrong for people to profit from or make entertainment based on crime and murder," she says. "My daughter did not die for anyone's entertainment or profit."

Guatemalans live with a high level of terror and much poverty

...continued from p. 1
tion because one of its expatriates, Rigoberta Menchu, received a 1992 Nobel Prize. Although President Serrano has made a commitment to improve the human rights situation, he has contradicted that by denouncing human rights monitors and re-arming civil patrols. His verbal attacks on the press, trade unions and indigenous people have often been followed by attacks on them by security forces.

It has been international pressure, not the Guatemalan government's efforts, says ICCHRLA, that has brought about the return of a number of Guatemalan refugees from Mexico.

Preliminary figures for 1992 released by the Guatemalan Human Rights Commission show 482 executions outside of the judicial system, 335 arbitrary detentions and 381 attempts against life. Many victims showed signs of torture on their bodies. ICCHRLA says that "the level of terror has been effectively maintained by selective assassinations."

Poverty is an extreme problem in Guatemala, where 80 percent of the people live below the poverty line, reports ICCHRLA. About 80 percent of the people do not have access to medical care. National illiteracy is 52 percent, but in the countryside it is 72 percent.

ICCHRLA, whose annual reports have high credibility internationally, is putting pressure on the Canadian government and the United Nations to insist that the government of Guatemala stop abuses to the lives and safety of its people. It wants to show to the world the problems of systematic abuse, out of the recognition that secrecy is always the greatest ally of abuse.

C.C. welcomes new columnists, says goodbye to 'old'

Marian Van Til

Every year in February *Christian Courier* scrutinizes all the paper's columns and columnists to determine if we're still "covering all the bases" we want to cover, if we're too heavy in a particular area, and so on. It's also usually the time when any columnists who feel they are too busy tell us they wish to quit.

This year we say goodbye and a hearty thank you to two columnists: Rev. Herman Praamsma has written his "Just a Minute" column since 1983!; geography doctoral student Harry Spaling began C.C.'s "Earthkeeping" in the spring of 1990. We wish them both God's blessing in their other activities.

We welcome two other columnists: Dr. John Wood will take over "Earthkeeping." John teaches environmental science at The King's College in Edmonton. His background is evangelical and he encountered Reformed thought while in college. He is a native of California who moved to Alberta four years ago.

Rev. Laura Smit will write bi-weekly meditations which will alternate with Rev. Wayne Brouwer's formerly weekly columns. Laura is pastor of the Presbyterian Church (U.S.A) in Clayton, New Jersey, and was formerly at First Presbyterian in Buffalo, New York. She was born into the Christian Reformed Church and grew up in Grand Rapids, Michigan.

We trust our readers will enjoy and benefit from our new writers. Please let us know if you do — or don't. All our columnists like to know that *somebody* is reading them!

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Comment

PRESSREVIEW

Carl D. Tuyl

The sight on TV of all those trees in Vancouver's Stanley Park in full foliage made me jealous. Spring hereabouts is delayed, if not cancelled. Migrating birds have returned to our feeder, the mailbox is overflowing with catalogues and geraniums in the window sill are reaching for the sky with blooms itching to come out from the cold. Hormones are on the rampage all over the place, but the snow is sticking around like a drunk sleeping on the couch long after the party is over. Anyway, our hearts were gladdened by the sight of Monsieur hobnobbing with Clinton and Yeltsin and sending $200 million to Russia, with love.

Meanwhile, the House of Commons went on a two-week Easter break and its members swarmed over the country armed with attache cases full of election cliches.

★ ★ ★

Canadian curlers won the world championship in their sport. Watching it for a while I wondered whether curling isn't really a sort of on-ice version of checkers.

★ ★ ★

Let's go around the globe and take note of the world's joys and sorrows. The *Charlottetown Guardian* reports that IGA will soon accept Visa and Mastercard at their Maritime locations. So Maritimers will be able to bring home the bacon on credit.

From there, a big jump to the *New Zealand Herald's* obituaries: "Noodle. Arrived March 1976, died March 1993. A soft gentle caring cat who enriched our lives for nearly 20 years."

The *Karachi Dawn* reports that "the federal Ministry for Communications has directed banks not to issue loans to applicants who have already obtained a loan for another vehicle." No two-car families there.

The *China Daily* tells us that China plans to reduce its population growth, restricting the total number of Chinese on the mainland to 1,294 billion by the year 2000.

★ ★ ★

A couple of very interesting items from the *Jamaican Weekly Gleaner*: "Tonya, spiritualist-healer. Removes bad luck. Also restores nature. Free money blessings by phone 718-832-1791." Maybe Tonya could do something about another situation I spotted, reported in the same paper: "The Percy's funeral home is stinking. Residents of the Railway Lane area are complaining that the fridge in the facility has broken down again." Come on, Tonya! Do something! One more astonishing item gleaned from this remarkable paper: "Rev. Peter will have the answers to questions you don't ask."

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More serious stuff from the *Japan Times*, which quoted a senior Foreign Ministry official as saying that the United States should be made eligible for Japanese aid as one way of addressing Japan's chronic bilateral trade surplus with that country. The *Japan Times* is also watching developments in North Korea with apprehension. It reports that Kim Sung II, who has ruled that country since the end of World War II, is approaching his 81st birthday; the paper suggests the possible collapse of the government in the wake of Kim Sung's death. North Korea is facing a deepening domestic crisis that may prompt its leadership to lash out dangerously. The regime in power may consider drastic steps to preserve itself.

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Back to Europe, the *Scotsman* reports: "The Prince of Wales yesterday unleashed a fierce attack against European Community agriculture policies which pay farmers to set aside land and not put it to use." I thought the Prince of Wales might have other things on his mind, but what do I know?

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In honour of Yeltsin's visit to Vancouver I scrutinized the *Moscow News*. Here follows what I learned. A memorial for the passengers of the South Korean Boeing shot down by a Soviet Fighter plane will be erected in Nevelsk, not far from the place where 269 innocent people lost their lives. A poll in Russia asked what sociopolitical system now functioned in the country. Of the respondents 51.6 percent had difficulty answering the question, 9.2 percent gave the social system an unscientific definition: "Chaos, anarchy and rampant lawlessness."

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Russia's airlines are in a quandary because of their obsolete fleet of aircraft and the shortage of funds to buy new equipment. The Philippines is interested in buying arms from Russia and is offering bananas in exchange. Yes, we do have bananas, they say.

Already, the Novgorod industrial and trading association has signed a contract with authorities in the South Chinese province of Hainan for the delivery of 212 car loads of mango juice in exchange for an IL-76 plane.

Pure-bred cats on Moscow markets are priced at half a million rubles a piece. Do they eat them? And finally, the Dynamo Palace of Sports featured pit bull fights. Nice sport, that.

★ ★ ★

And here is the optimist of the week — Mr. Jacques Delors, president of the European Community: "The world is in crisis, its major powers are impotent and global institutions need reforming." Announcements like that work like strong coffee. They keep you awake.

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Winnie Mandela has money troubles. The South African Telecom company has cut the phone at her luxury Soweto mansion. She owed $12,000 — that's a lot of chatting, ain't it?

★ ★ ★

Take care of each other. And if you live in Ontario's Ottawa Valley, keep the faith; the snow will melt — and members of Parliament will return.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Don't be talked into 'Russian roulette' of occult and drugs

Gene Aven is a former high priest in witchcraft who for years was heavily involved in drugs and alcohol. His wife, who reluctantly followed him into his destructive lifestyle, finally had enough and turned him in for burglary. Aven was arrested and sentenced. While in prison (for the fourth time in his life), Aven was confronted with the gospel. He surrendered his life to Christ.

Aven, a university professor of comparative religion, was speaking in the Hamilton-Niagara region in early April. I heard him at Beacon Christian High School in St. Catharines.

How did Aven, who by his own account came from a good family, get into his life of the occult, drugs and alcohol? Aven has given some thought to that question and has come up with three explanations: the influence of the entertainment media, peer pressure and gradualism.

There is no doubt in Aven's mind that television, music and movies had a powerful influence on him. He also felt the power of negative pressure from some of his friends. "Every stupid thing I got into, I was talked into by a friend," he said. By "gradualism" Aven means that he started out dabbling with the forbidden and ended up in it over his head. "Nobody intends to become a drug addict," he said. "You start out as a party animal." Everybody who gets into the occult, even someone he knows who is on death row for sacrificing his parents in a satanic ritual, started out with the small stuff: a ouija board and table raising, says Aven.

His final advice to the students was that, instead of listening to the negative voice of the media or a friend, they should listen to the voice of their hearts, even when the first step into the mind-altering process seems innocent.

Good advice from a person who is a survivor of what he called a "Russian roulette game." His two school friends who joined him in his early experiments were less fortunate. One "fried his brains" with chemicals and drools while he pushes a broom; the other is dead. **BW**

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Does it help to know the history of vulgar words?

The use of vulgar language has always been a topic of interest for me for linguistic reasons. What determines whether a word is vulgar or not? one may well ask.

In the English language we would have to turn to British history to find some clues. After the Norman Invasion of 1066, French became the official language in Britain. Anglo-Saxon or English became the language of the common people. These common people were also known as the "vulgar," a word derived from the Latin word *vulgus* for "common people." When the Bible was translated into Latin from Hebrew and Greek so that ordinary Romans could read it in their own language, the translation was referred to as the Vulgate.

So English words used by the common people were considered vulgar words, while French words standing for the same objects were considered polite words. It was a distinction foisted upon us by snobbish people who decided that educated people spoke the "polite" French language and uneducated people spoke the "vulgar" English language.

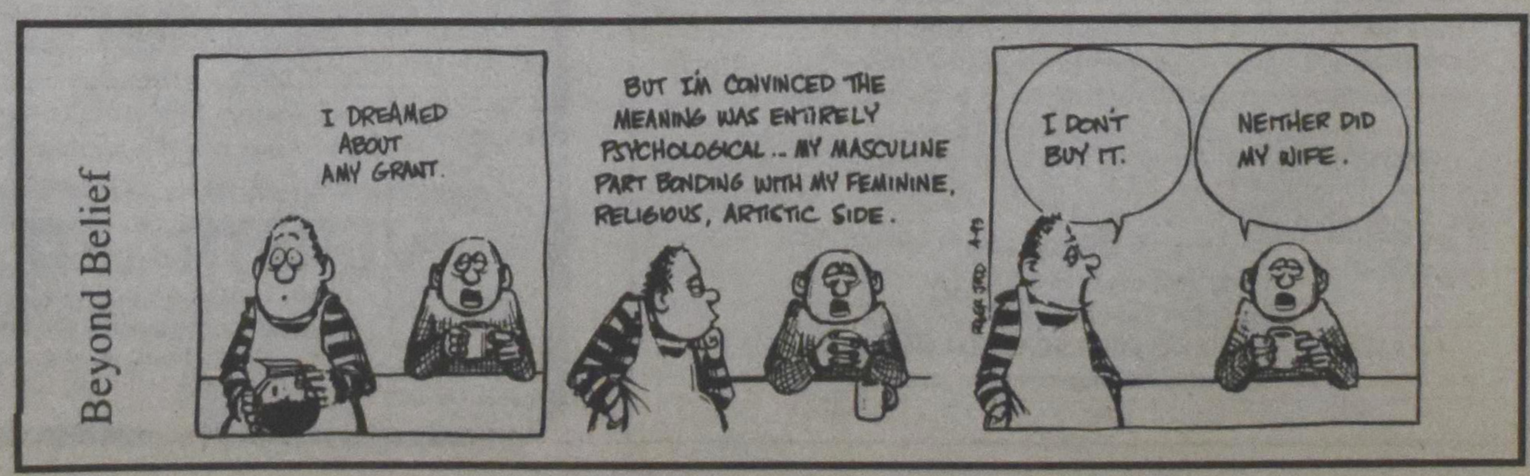
The word "room" was considered a vulgar word, while the word "chamber" was considered a polite word. To say that a woman walked to her room was a vulgar way of talking. To say that mademoiselle promenaded to her chamber was a polite way of talking.

The same distinctions were carried over into language describing sexual activities. "To copulate" was the foreign and polite term for the vulgar Anglo-Saxon term "fuck." By "vulgar" is meant "common," not "dirty," as we tend to think of it.

That's not to deny that in the course of time words can take on a certain shock value. Vulgar language, like swearing, is often the language of rebellion or of indifference. It's too much to expect of people that they look at a vulgar word today and say: "Aha, here's an honest Anglo-Saxon word. What a relief not to have to use that foreign term for a change." No, I'm not proposing that we start using vulgar language in order to escape the tyranny of history.

But we might at least show some resentment at the hypocrisy of former times and perhaps also of present times when a common word is deemed dirty and a fancy term polite. Why should a word with an Anglo-Saxon origin be considered inferior to a word with a French or Latin origin? Why are we less offended by a common word that describes the very same thing as a more sophisticated word, which does not offend us?

Something to think about. **BW**



Across the Globe

David T. Koyzis

From whom do you take orders?

Thirty years ago Yale psychologist Stanley Milgram conducted a famous series of experiments formulated to test the extent to which human beings will obey authority. His efforts were inspired in large measure by the often-repeated plea of Nazi officials at the Nuremberg war-crimes trials that they were simply following orders when they committed the atrocities for which they were charged.

Many observers noted that the defendants, far from being monsters, were apparently normal middle-class men who loved their families and were loath to harm even animals. Their very ordinariness prompted Hannah Arendt, in covering the Adolf Eichmann trial in Jerusalem, to speak of "the banality of evil." Indeed, Milgram demonstrated that, far from being peculiar to the German experience, the capacity to inflict suffering on one's fellow human beings lies within each of us if we believe that a legitimate authority has commanded it.

Disturbing results

The subjects of his experiments were told they were taking part in a study of memory and learning. One of two subjects was named "teachers" and the other "learner," the latter of whom was party to the experiment. The unsuspecting "teacher" believed he was administering successive electric shocks of increasingly higher voltage to the "learner" whenever the latter incorrectly answered a question posed. The "teacher" was of course the real subject and the overall aim was to see how far he would go in obeying the authoritative instructions of the experimenter, even when this was apparently causing someone to suffer.

The results were disturbing. A large number of people were willing to go quite far, especially when assured that ultimate responsibility for their actions rested with the experimenter. Though most people expressed discomfort at the task they were expected to perform, many nevertheless went ahead and eventually administered what they believed was the maximum 450 volts of electricity to the "victim."

In explaining his subjects' actions, Milgram argued that they had shifted into what he labelled an "agentic state," in which they saw themselves as simply agents carrying out the wishes of the authority. Within this state the subject gave up his autonomy and came to see himself as a mere instrument devoid of initiative and responsibility. Few subjects were able to reclaim their autonomy, to break with authority and to refuse to harm a fellow human being.

'A higher authority'

Yet Milgram's portrait of the subject summoning up his or her inner resources and reasserting autonomy is not an adequate explanation for why some people disobeyed under these circumstances. One of the subjects who early on defied the experimenter's authority was a Reformed Christian immigrant from the Netherlands. Another was a professor of Old Testament who frankly stated, "If one had as one's ultimate authority God, then it trivializes human authority." I believe this single statement is key to understanding the entire study, yet Milgram failed in large measure to draw out its full implications.

As Christians we confess that human beings are radically dependent on God. Human autonomy is illusory. Everyone is under a variety of authorities of some sort. Those subjects who most successfully resisted the authority of the experimenter believed themselves to be, not self-governing in the modern humanistic sense, but under a *higher* authority whose instructions override those of the experimenter. Had Milgram been a Christian he might have come to a different conclusion as to how otherwise decent Germans could have followed their political leaders into the abyss of war and genocide and how others found the strength to resist.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., where his office is within earshot of the psychology lab.

Editor deserves earful

I just finished reading your report on "Toronto Communications Centre protests 'safer sex' brochures." I strongly agree with the Christian Comunication Centre's protesting the distribution of this type of pamphlet to high school students.

However, quoting directly from this publication and using words that are considered filth by most people, I find very disturbing. By using these words, albeit quoted, we are contributing to the general moral decline of society in general. Could you not have made use of ellipsis marks?

Should my local newspaper print this type of quotation, and it would not, there would be an outcry from Ottawa residents. In a Christian publication I do not expect this type of journalism! I hold you no ill will personally, but I do hope that you will get an earful, eyeful, whatever, from my fellow *Christian Courier* readers.

Anita VandeSande
Ottawa, Ont.

Printing vulgar language is degrading

I am writing to cancel our subscription to the *Christian Courier* immediately. I am absolutely disgusted and shocked by your article entitled "Toronto Communication Centre protests 'safer sex' brochures." I realize it is your view that the vulgar wording in the pamphlets sent out to young people is disgusting, and I fully agree with you.

I do not, however, approve of your putting those disgusting, vulgar words in your paper. Did you really have to write those vulgar words in a Christian paper? To shock Christian people, young people who may be reading it?

It's disgusting to see that kind of wording, especially in a "Christian" paper. How degrading for those of us who have been subscribers of long standing. I do think you could have gotten your point across in a better way.

Should you print such filth just because people write it? I think it brings us down to their level when those words are repeated. I have never read words like that in a secular newspaper. Why would *you* use them?

Marie denBok
Collingwood, Ont.

Response:

We carefully weighed the pros and cons before we made the decision to quote the vulgar language used in a public brochure. We felt that we could not report accurately and hope to make readers realize what kind of material is being circulated in Toronto public schools without giving the readers a taste of the contents of the "Safer sex" pamphlet. We are not degrading our readers that way. It's not what goes into our ears that makes us foul. Nor is a journalist degraded by reporting the news accurately. Please don't shoot the messenger.

Editor

Leave editorials about youth crime to the experts

As a parent of two young offenders I must object to your editorial entitled "Should we flog young offenders?" (March 12). Granted, the juvenile justice system is totally inadequate. The various correctional centres with which we have had contact are by and large holding places to keep offenders off the street. They offer no structure, no counselling, no compulsory tasks of work or education.

Your suggestion that flogging would be a workable alternative is totally incorrect. Flogging would probably make matters worse. Offenders would become more hostile still.

You suggested to do away with large, cruel school boards and leave it to small private boards and good families to educate children. This would bring down the curve of youth crime.

Let me assure that if it were that simple, we and many other grieving, hurting parents would not have to spend our days in court or visiting prisons. If your suggestion was correct, then how can the same set of parents produce a God-fearing Abel and a young offender called Cain?

We, and many other hurting parents have lived with the guilt, and with help got over it, but not over the pain.

I am sure you did not intend to cause additional hurt, but perhaps you could leave editorials like this to people who have dealt with a problem for which there seems to be no answer.

Nel Molenaar
Langley, B.C.

News/Family

West coast railway museum to open in B.C.

Alyn Edwards

SQUAMISH, B.C. (Canadian Scene) — It was the transcontinental railway that gave rise to the economic and social development of Canada's westernmost province, British Columbia.

In the mid 19th century, B.C. was a vast territory, rich in natural resources, populated by relatively few people, mainly along the Pacific coast. The dominion government in Ottawa and a group of people in B.C. wanted to have the province join Confederation in 1874 but only after the dominion government promised a transcontinental rail line to link B.C. to the rest of Canada.

On Nov. 7, 1885, at Craigellachie in Eagle Pass, located midway on the line through B.C., the last spike in the Canadian Pacific Railway was driven to complete the rail link. The railway became the most important driving force in development of the province providing the first practical means to transport goods and people overland in volume over long distances at a reasonable cost.

They've come a long way

Today's trains bear little resemblance to the diminutive steam locomotives and wooden coaches of the first transcontinental passenger train that arrived in Vancouver on May 23, 1887. But the railway remains a potent and important economic force in British Columbia.

Since 1961 a group of British Columbia railway historians has been preserving this rich railway heritage as members of the West Coast Railway Association. They have acquired 35 historical railway locomotives and cars including a luxurious mahogany-panelled railway car that was once a rolling hotel suite for the superintendent for the Canadian National Railway.

In 1993, the association will open a railway museum in the historic railway town of Squamish, 60 km north of Vancouver. Squamish is the northern terminal of the Royal Hudson Steam Train and it was once the headquarters for the Pacific Great Eastern Railway, later to become BC Rail. The first building on the site to house exhibits is a former railway repair shop in Squamish that was moved onto the museum site from the BC Rail yards.

Eventually the 300-member non-profit society will develop the 10 acre site into a railway theme park which will display B.C.'s railway heritage.

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Like the Lilies

Marian den Boer

Tough love

If I were a car, my practical husband Marty jokingly said, he would not hesitate to abandon me in favour of a working model. I think this is what you call tough love — at least I hope it's love.

It all comes down to my repeated backaches and a broken promise. About two or three times each year my family suffers through my immobilizing back pain. Sleeping on a lumpy bed, pulling on a sock, bending over to pick up a toy, lifting Amanda onto the change table: any of these things could possibly send a jab of agony into my lower back. Then the muscles tighten up around the pain and I become an invalid.

Well, the family is sick of this routine. They are under the impression that if I did abdomen-strengthening exercises faithfully every day, as promised, I would never have another backache. They might be right.

Making a promise

I made the exercise promise at a low point in my life. At the time, I was stretched out across the seat in the back of the van watching the rain stream down the windows. We were on the way home from an interrupted family camping holiday. My back was the reason we were going home four days early. Needless to say I wasn't anywhere close to being nominated "Mother of the Year." Even the rain appeared to be my fault.

At this abyss of my existence, I promised to do exercises for five minutes every day until I turned 65. I managed to break the promise after two months. Since then my family has shown a decided lack of sympathy when it comes to my backaches.

Making a promise, again

My present bout of back pain can be traced to the chilly March morning I woke up without any blankets on — they were all on Marty's side of the bed. My lumbar muscles had tied themselves into knots while I innocently slept. When I stood, I resembled the Leaning Tower of Pisa. Somehow, I wishfully expected my family to pamper me to health, tripping over each other to see who could be the best servant. This hasn't happened. They simply walk around me hinting that I am to blame for my predicament.

Even my own mother, who wisely stopped giving me direct advice when I entered puberty, let me know she is putting her 72-year-old body through a half-hour Jane Fonda exercise routine every morning while Dad makes breakfast.

She told me this as I sat stiffly in her living room trying not to think about the pain involved in moving. It was another low point at which I fell into another promise: as soon as this backache gets better, I'm going to exercise five minutes every day. If my Mom can do 30 minutes, surely I can do five, I reasoned.

What has been will be again, what has been done will be done again; there is nothing new under the sun, says Ecclesiastes 1:9.

But, this time I really *am* going to do the exercises...forever.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Cinema/Media

Oscar needs a new life

Marian Van Til

The annual Academy Awards from Hollywood were held March 29. I seldom write about the Oscars. First, being a weekly paper we obviously can't "break the news" about who won what. Second, this "live" ceremony has become increasingly staged and sterile — a chore to watch. Third and most importantly, the Academy Awards are of much less consequence in reflecting film quality — "the best of the year" — than Hollywood believes them to be.

There are many external factors that determine which actors, directors and films get *nominated*, and which ones win.

For example, a big-name (i.e., big box-office) actor or director who has been nominated several or numerous times but has never won may finally win based more on his or her cumulative work than on this year's performance (as with Clint Eastwood this year). Then too, those associated with small, out-of-the-mainstream films may campaign hard for a nomination, and may get it, deservedly or undeservedly, as a result.

Another factor: it's an axiom by now that many members of the Academy of Motion Picture Arts and Sciences vote for pictures they've never seen, based on who-knows-what criteria.

And finally, at least one film assuredly wins votes for exhibiting a politically correct (PC) attitude — I call it the Cause of the Year Syndrome. *The Crying Game* was the PC movie of 1992 for being "open" to London's kinky sexual underworld and to a romance between a heterosexual man and a homosexual transvestite. (The biggest pre-Oscar talk was about whether Jaye Davidson, the actor whose real life is similar to that he played in the film, would attend the Oscars as a man or a woman.)

What about women?

An award for irony should have gone to the academy itself: this year, when the Oscars sought to pay tribute to women in film, was one of the worst in recent memory for women's roles. The academy could hardly scrape together five nominees for best actress and when it did, two of the five were from outside Hollywood. In the last couple of years when major women's roles have come up, they have been for psychotics, violent man-haters or victims (*Fatal Attraction, Basic Instinct, Body of Evidence*, etc.). Then, of course, still alive and well is the attitude that a woman past 40 (forty!) is "old," i.e., unattractive and unbankable. Yet Oscar spent a lot of time patting himself on the back for his enlightened treatment of women.

Another world

As I watched I became more and more depressed. The shallowness and gross materialism of the glitzy event seemed obscene. And the moral universe (or rather, amoral) universe which most of these people seem to inhabit seemed like another planet.

Each year lately at least one culturally and intellectually enlightened actor feels obligated to make a "conscience" statement at some point in the ceremony. Susan Sarandon and Tim Robbins led it off this year chiding the U.S. government about its policy of not admitting into the country Haitian refugees who have AIDS or are HIV positive. "AIDS is not a crime," the actors said, implying gross discrimination. They neglected to mention that neither are tuberculosis, hepatitis and various other diseases which are deadly and whose sufferers are also denied entrance.

Diane Keaton added her bit, congratulating the academy, the press and especially the public on their open-mindedness in "embracing" (her words) a movie like *The Crying Game*. She applauded the film for pushing the boundaries of what is considered "normal," — "as if it's so great to be normal," she said.

She *didn't* explain that the press had so hyped this film (wrongly, I believe, based on serious dramatic flaws alone), making an unprecedented pact with its producers not to reveal its gender twist (hampering in-depth critique of it), that people have gone to see it out of curiosity. I haven't run into any of "the public" who thought it was an exceptional film after seeing it.

There are still good films out there, and it's not accidental that most of them are being made by independent producers.

See the accompanying news story re: Reformed media critic Quintin Schultze.

Cinema summaries

Marian Van Til

The Adventures of Huck Finn

Rated Family
Stars Elijah Wood, Courtney B. Vance, Jason Robards, Robbie Coltraine
Written and directed by Stephen Sommers

Mark Twain's classic novel *The Adventures of Huckleberry Finn* is set in pre-Civil War Missouri and Ohio along the Mississippi River, Twain's favourite haunt. Its protagonist, Huck Finn, is a motherless ragamuffin who detests "civilization" and the sweet ministrations of several "maiden aunts." Huck takes off along the river, soon accompanied by his friend Jim, who has run away from slavery. At first Huck feels dutybound to turn Jim in, but friendship overtakes that urge and they travel down the Mississippi together (having many adventures along the way) so they can turn back up the Ohio River and get Jim to freedom.

Slavery and the 20th century

In the last decade Twain's novel has fallen on hard times. It has been said that the slave dialogue in the book demeans blacks and that other of the book's elements are racist. That is news to a lot of Twain scholars and enthusiasts, who (along with most discerning readers) know that, in fact, the free-thinking Twain eschewed slavery, and the book was far ahead of its time in describing a genuine friendship between a white boy and a black man, and a *human* slave with feelings.

This story has been filmed many times, as early as 1931 and most recently in 1975. Other versions have been made for television or as audiovisual teaching tools.

Unlike some previous versions this one doesn't shy away from slavery as an issue, though it's not set in enough context so that modern kids will necessarily understand why Huck thinks he's doing the *wrong* thing by helping Jim escape. This film doesn't incorporate the slave dialect used in the book, and that's just as well; that is part of a reader's experience of a sad time which doesn't translate well to film.

Some of the adventures are as funny as ever but much of Twain's poignancy is missed, as is virtually all of the intent of his social satire — no doubt because this one's aimed at children.

Read the book

Elijah Wood as Huck is too "cute" for his own — or the film's — good. And if there's anything Twain's Huck Finn wasn't, it was "cute." Wood overacts, making the peripheral actors that much more interesting: Jason Robards and Robbie Coltraine play off each other superbly as the wily shysters, the "Duke" and the "Dauphin"; and Courtney Vance seems to capture some of the *mindset* of being a slave while longing to be free.

Go see this film; it may make you or your older children want to read or re-read Twain's book.

Calvin College media expert assesses television

NASHVILLE, Tenn. (EP) — The problem with television isn't so much what you're seeing while you're watching it, but what else you could be doing if you weren't watching, author and professor Quintin Schultze told the Baptist Center for Ethics conference on families, held in Nashville, Tenn., in mid-February.

Schultze, a communications professor at Calvin College, asserts that, "the Christian community loves to blast all the secular humanists in Hollywood ... but a lot of that anger is there because we don't have our own houses in order."

He reports the average child in the United States watches three and a half hours of TV a day but only spends an average of 12-15 minutes a day with his or her mother and an average of two to four minutes per day with his or her father. Adults watch an average of four and a half hours of TV a day. In contrast to 31-and-a-half hours of TV per week, spouses spend 17 minutes communicating each week, Schultze said.

"Outside of working and sleeping, it is what defines us as a culture," says Schultze, author of *Redeeming Television: How TV Changes Christians — How Christians Can Change TV.*

Schultze asserts that the single most important factor rising from TV viewing is the "shifting of our use of discretionary interpersonal activities." He points out God made people communicative beings not only to spread the Gospel but to witness through relationships. When Christians choose to watch TV rather than communicate, they are choosing selfishness and desire for immediate gratification through the power of the remote control.

Schultze says families suffer because time is not spent on family-building activities. Crucial events in the memories of grown children like playing games, physical activities and vacations are disappearing, Schultze notes. But rather than boycotting TV, which results in ostracism of young people by their peer groups, Schultze recommends that Christians develop discernment for TV watching.

Church, Marian Van Til, page editor

Used merchandise in Abbotsford buys Bibles

Gertie Pool

From a living room conversation and a pastor's nudging in the right direction, a booming business has emerged.

Rev. John Klomps of The Bible League of Canada had explained to an Abbotsford, B.C. audience the dire need for Bibles for Russia, and people responded. But rather than going the usual ask-for-donations route, a group got together to make plans for a money-raising "thrift store" instead. The store opened in October 1990. And now, "Bibles for Russia" is a household phrase to many in Abbotsford.

"I must confess," says Henk Vos, secretary of the operation, "we were of very little faith at first. With various thrift stores in the area already, how could we ever stock a store and hope to find a purchasing audience? But that is where the Lord put us to shame."

The group began by placing newspaper ads saying they'd pick up saleable items free of charge. Within a year the store had moved from a small, tightly packed area to a large space on Main Street. Today, 40 volunteers faithfully sort, wash and mend clothes, repair bicycles, radios and furniture — and still provide free pick up and delivery.

Recycling the recycled

Nothing goes to waste. Each fall and spring a sale allows customers to fill a large plastic bag for five dollars. Seasonal leftover clothing is sent to a neigbouring Mennonite warehouse, then pressed into bales and shipped overseas to the needy.

The store now raises enough money for The Bible League to print 1,150 Russian-language Bibles a month. Since its opening, the store has raised $127,000 for The Bible League, providing for the printing and distribution of 36,000 Bibles in Russia.

The Abbotsford project has mushroomed into another five stores in B.C. and Alberta. Tourists visiting from Australia last year were so impressed they went back and began a Bible thrift store in their own country. "They deal mainly in second-hand electronics and report tremendous success," reports Henk Vos.

All stores are directed by The Bible League and monies are sent to either their Canadian headquarters in Weston, Ont., or South Holland, Illinois. So far the thrift stores have enabled Bibles to be sent to Ukraine, India, Romania, China, various countries in Africa, the Philippines and Russia.

Although the Abbotsford project's main objective remains "Bibles for Russia," the endeavour has had a pleasant spin-off effect in the community. Workers are often called upon to meet needs of people sent to them by Human Resources, and good, used baby clothing is regularly sent to Birth Right. Then too, says Henk Vos, "Every month we place a huge stack of 'Today' devotional booklets sent to us by The Back to God Hour. Most often people come back and ask to have another booklet for friends or relatives. It seems we never have enough to go around."

Digging into his pockets for a key, Vos turns around to go help others pick up another load of merchandise. And as dedicated hands keep trucking and scrubbing, the Lord replenishes their courage by showering his blessings from above, non-stop.

Salvation Army leader says Chinese want religious freedom

HONG KONG (NNI)—The international leader of the Salvation Army recently concluded an official visit to China, where she said Chinese church leaders she met are "very keen to implement religious freedom."

General Eva Burrows was accompanied by eight other Salvation Army staff, including Hong Kong's Lieutenant Colonel William Banks, who visited China February 6-11 at the invitation of the China Christian Council.

Religious Affairs Bureau officials admitted to Burrows that the principle of religious freedom has not yet reached the grassroots level, and that local cadres "may not be implementing religious freedom as they should be."

Burrows told members of the press in Hong Kong that officials said "China is such a big country that these principles don't filter down and that real education is needed for the people in the new aspect of Christian freedom."

Although religious freedom was discussed in conversations with church leaders, Burrows said it was not the main reason for her visit to China. Rather, the trip was to show solidarity with the Christian church and to understand the purpose and growth of the church; to meet former Salvation Army officers and members; and to see how the Salvation Army can help China before 1997. She said the Salvation Army is seeking to define its relationship with the government after Hong Kong reverts to Chinese control.

The Salvation Army carries out humanitarian and education projects in Hong Kong and has assisted China with similar programs in the past.

Burrows said she also visited the former headquarters of the Salvation Army in Beijing. "I was moved to see [the former headquarters] because from that centre we did our work throughout China," she said. "It was in a very bad condition."

Burrows said she discussed the possibility of returning the former headquarters for use by the Salvation Army with Yan Ming Fu, deputy director of the Civil Affairs Bureau. While he noted that due to the structure's location in a commercial zone the Salvation Army could not repossess the building, he urged her to negotiate for another building in the Beijing suburbs as an exchange.

The Salvation Army first began work in China in 1916, but was forced out along with other foreign missionaries following the establishment of the Peoples Republic of China in 1949. According to Hong Kong Salvation Army spokesperson, Major David Bringans, many Chinese Salvationists spent as many as 20 years in labor camps, and several died in captivity.

Burrows said that while she is not "fully aware" of the extent of religious persecution in China now, she understands that the Chinese government restricts house churches in a way that it does not restrict churches in the Three Self movement.

A hopeful sign Burrows noted during her visit is the growing interest in Christianity among Chinese intellectuals, who are reexamining Marxist-Leninist philosophy and proposing modifications.

While the door of religious freedom is ajar in China, she admitted that "total freedom may be a little way down the track." She maintained that economic change and limited religious freedom may lead to greater freedom in the future.

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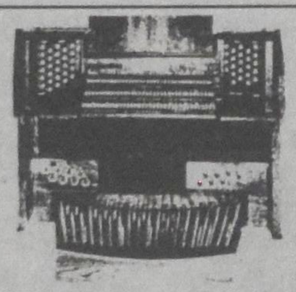

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Christian video ministry tackles 'hot' topics

Marian Van Til

SARDIS, B.C. — Last summer a new Christian evangelism program, Reel to Real Ministries, Canada, was inaugurated in British Columbia. Now, that ministry is making its way east across the country with an unusual "contemporary method" of preaching the Gospel, says its director, Michael Clarke."

Clarke explains Reel to Real's method this way: "Relevant Christian analysis on provocative issues using a state-of-the-art video projection system and a 150-square-foot screen." The concept actually originated with Reel to Real Ministries in Gainseville, Florida, but Clarke says its B.C.-initiated counterpart has "overt Canadian content."

"I enjoy hearing of evangelism happening around the world," continues Clarke. "In many cases, particularly Russia, we hear that people are flocking to Christ and that evangelism is likened to picking ripe apples from a tree. However, in Canada, I liken it more to plowing concrete! Canadians in general are so self-sufficient and hardened to the Gospel."

That's why, after being involved with some of the country's largest Christian ministries, Clarke decided to use multimedia technology to evangelize in Canada.

Reel to Real's presentations discuss issues which flow from or relate to Canadian culture: *Hell's Bells* analyzes rock music; *Unholy Hollywood* examines the power and philosophy of the North American entertainment industry; *Aquarian Connection* looks at New Age religion and philosophy; "Hell-O-Ween appraises occultism; and *Massacre of Innoncence* deals with abortion.

Clarke says he has no reservations about plunging into "hot" topics as "springboards to present the message of Calvary." He asserts, "The days of simply expecting people to show up at a church meeting have come and gone. The goal of Reel to Real abides in its ability to arouse the unbeliever's interest in a contemporary subject, provide guidelines for discernment and then to present a clear salvation invitation."

Reel to Real is attracting a variety of audiences which are hosted by groups as diverse as churches, schools, Rotary clubs and prisons.

Word and Spirit

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Andrew Kuyvenhoven

Changed in a flash

The resurrection of Jesus is the beginning of the new creation. He is the first sheaf of the harvest: "the firstfruits of those who have fallen asleep" (1 Cor. 15: 20).

Some Christians in Corinth believed (apparently) that Jesus had been raised, but they denied the possibility of the *believers'* bodily resurrection (1 Cor. 15: 12-18). Also in Ephesus were people who said "that the resurrection has already taken place" (2 Tim. 2: 18). They must have meant that the resurrection of believers is (merely) a spiritual experience.

We will get new bodies

Paul taught that believers will get new bodies in God's time and by God's power. If we ask *how* that will happen and *how* that is possible ("How are the dead raised? With what kind of body will they come?" v. 35), he takes us on a journey observing "bodies" that God made. The bodies of plants, he says, come into existence only after a "death and burial." And the variety of bodies (of plants, animals, fish, humans) is astonishing.

Just as there are earthly and heavenly bodies in God's present creation, so there are earthly and heavenly persons in God's history of salvation. The first are made from dust, like Adam. They live by a breath in their nostrils. The others come from Christ, the life-giving Spirit himself. Paul means that Christians are being reshaped by the imperishable life from our glorious Lord.

And then comes the climax of Paul's story: "Flesh and blood cannot inherit the kingdom." "Listen, I tell you a mystery: We will not all sleep, but we will all be changed" (50, 51).

When he says that not all of us will "sleep," the apostle means that not all Christians will *die* before the Lord returns. "Falling asleep" is the Bible's word for the dying of Christians.

"But we will all be changed," either by dying or, if we are alive when Christ returns, we will be changed "in a flash, in the twinkling of an eye."

Redemption must be completed

This is Paul's final argument: the resurrection of the body is an essential and necessary part of our redemption. Since all of God's children are called to share God's glory, a complete overhaul is required. Not only must our sinful thoughts, words and deeds be eradicated, but also our mortal existence must be changed. Sin and the results of sin must be removed. The perishable must become imperishable. And mortality must be swallowed by life.

Jesus, with his resurrected body, is already in that glorious state beyond pain and death. All those for whom he died and rose must share the life that he now lives. Otherwise redemption would be incomplete.

The Spirit of God, who has now entered into your and my life is not satisfied with a few alterations. He works out God's long-range renovation program. Even death is in his plan. By death God performs the final, painful surgery on most of his children. And the few who are living when Christ returns will receive the ultimate change in a "flash."

The resurrection of the body and the abolition of death are the last events in God's redemptive work. For you and me his work with us began with our baptism. Now he works in us every day, patiently and persistently. God's daily work in us proceeds according to a long-range plan. And our daily struggle against sin and our daily conversion to God are not merely weary efforts to become better people. These tiny changes and stubborn attempts are evidences that Christ is working out his ultimate goal to change us into his image.

Andrew Kuyvenhoven is a retired pastor of the Chr. Ref. Church. He lives in Grand Rapids, Mich.

Baptists shouldn't draw nudes

DALLAS, Tex. (EP) — Baylor University regents agreed to cancel a nude figure drawing class after being flooded with complaints from Texas Baptists. The Baptist General Convention of Texas executive board asked regents to discontinue the class as part of their "expressed intent of Baylor University to be a major university distinctively Christian and unapologetically Baptist." Baylor's relationship with the Southern Baptist Convention became uncertain after the university board changed the school's charter in 1990 to end control by the denomination. Opponents of that charter change said it would cause the school to drift away from Baptist values, a charge that was renewed when news of the nude drawing class broke.

Will music drive them out?

WACO, Tex. (EP) — As part of an effort to end the standoff in Waco with cult leader David Koresh, federal agents have been playing loud music. The hope is that the music will make life a little more unbearable inside the Apocalypse Ranch, and drive Koresh and his followers out.

The FBI's playlist includes chants of Tibetan monks, a Mitch Miller chorus singing Christmas carols, and Nancy Sinatra's "These Boots Are Made for Walkin."

New York Times writer Jon Pareles had some other musical suggestions. "The FBI's crack team of disc jockeys might think about confronting Koresh's apocalyptic Christianity with equally apocalyptic crypto-Satanism — say, 'Sympathy for the Devil' by the Rolling Stones."

Pareless added, "R.E.M.'s 'Losing My Religion' could stir theological doubts. Or, making a leap of faith, the FBI might try repeated playings of Led Zeppelin's 'Stairway to Heaven,' until the only choices are either transcendence or surrender."

Don't like deacons?

CHICAGO, Ill. (EP) — Plans to ordain deacons in the Lutheran church were scrapped in late March after leaders of the Evangelical Lutheran Church in America (ELCA) received hundreds of calls and letters from church members who opposed the proposal. Roman Catholics, Anglicans and Reformed churches ordain deacons. Lutherans have traditionally resisted attempts to create additional layers of church hierarchy.

Making life better for others

John McGowan

Charles Catto exudes energy and enthusiasm. Friendly brown eyes seem to flash as he discusses the panorama that is Frontiers Foundation, an international voluntary service dedicated to improving the lives of the world's native peoples.

Caribou antlers hang over his office door in Toronto. His hand-made, beaded, Native jacket hangs on a coat stand. But his passionate interest in the world's indigenous people goes far below the surface.

PHOTO: COURTESY JOHN MCGOWAN

Charles Catto (second from left) poses with four Native volunteers of the Frontiers Foundation.

It began when he was studying to become a minister. A book used in writing his final thesis revealed that the native copper miners in Zambia were paid a pittance compared to other workers.

Catto asked to be sent to Africa. But the United Church wanted him to serve in the home mission field first.

So in 1954 he ended up at God's Lake in Manitoba, the site of the Blue Chip Gold Mine. It was a place of home brew and terrible living conditions, with hardly anyone able to speak English.

With the people

True to his desire to offer himself completely, he shunned the use of an interpreter. Instead he learned to speak Cree by living with the people.

"When I first arrived at the manse," he says, "it was quite a shock. There was no doctor, no person with any degree of literacy."

Adding to his shock was the fact that some pieces of medical equipment indicated he might be expected to be more than simply a minister. There was also a note on the wall which said, "To my successor, God help you."

Using common sense in handling things Catto learned how to get around by canoe and dog sled. He befriended a young Catholic priest. Together they brought caring and encouragement to the people.

But this ecumenical effort landed the priest in trouble with his bishop. The priest was moved and finally left the priesthood. He now works with Central Mortgage and Housing and Catto and he are still friends.

Building became part of Catto's life in 1957 when he and his wife, Barbara, went to Zambia. They built a friendship centre together and worked at the Copper Belt YMCA in Kitwe. After five years Barbara was troubled with malaria and was advised to leave the country.

'Operation Beaver'

In 1962 Catto became the minister at Hampton United Church, just north of Bowmanville, Ont. Two years later the Canadian Council of Churches asked him to direct a work camp program at Split Lake, Manitoba. This involved discussions with Ted Scott, then Primate of the Anglican Church in Canada.

Student volunteers from across the country joined 100 local volunteers to build an Anglican church in six weeks. The project was the beginning of Operation Beaver, a name used because the beaver is held in high regard among aboriginal people as a great community worker.

Operation Beaver built a friendship centre in Parry Sound, Ont., in 1966, followed by other projects in Northern Quebec. Then Frontiers Foundation was incorporated in 1968, taking over responsibility for Operation Beaver. Catto became executive director, a position he still holds.

"An important aim of the foundation," he says, "is to foster an understanding and sharing of culture and experience between various peoples of Canada and other volunteers from around the world."

> ***"I have learned to care and to show others that I care."***

Over 2,500 volunteers from 50 countries have participated in Frontiers Foundation assignments. While they gain construction skills, the community also benefits because local resources are used. Homes are built at a fraction of the usual cost.

Overseas countries sought help in 1969. Farmers in Sierra Leone received assistance to increase the size of their farms and the variety of their crops. An ongoing training centre was created on the shore of Lake Titicaca in Bolivia, where local people built 600 school desks for rural communities.

Marco Guzman, program director of Frontiers Foundation, received the Grand Cross of Bolivia for the foundation's work there.

In Haiti, working with the Federation of Councils for Community Action of St. Michel de L'Attalaye, the foundation took part in an immunization program for 115,000 people. Electrification, irrigation and construction of roads and bridges also kept the volunteers busy.

'Doing the right thing'

A dramatic experience began in 1988. Chief John McKay of the Kee Way Win Ojibway/Cree and his councillors visited the foundation office in Toronto.

Theirs was a desperate plea for housing. Canvas roofs over log shells, no floors and dangerously unsafe chimneys and stoves constituted the existing homes of 43 off-reserve families.

They had left the Sandy Lake Reserve in northern Ontario for their ancestral trapping grounds, determined to find a future based on Native dignity without alcohol. "Kee Way Win" means "coming home" in Cree.

Amid bitter temperatures 42 tons of doors and windows, roofing, safe chimneys and Woodchief stoves, they arrived safely at Kee Way Win in March 1989 and building began.

"The Journal," with the late Barbara Frum of CBC television, presented an account of similar work done at Hillsport, Ont., in 1991. It was called "Doing the Right Thing." Although the commentary mentioned Catto's "bombastic wrath" in letters to raise funds and interest for the foundation it still confirmed that he was indeed "doing the right thing."

At age 63 he is beginning to think about the day when he can write his memoirs and pass the reins on to someone else. He has five children, Wanda, Michael, Linda, Dan and Rod, who is adopted. He also has three grandchildren.

Whatever he does he'll always be tuned to the words of Herb Nabigon, president of Frontiers Foundation: "I have learned to care and to show others that I care. The four virtues of honesty, kindness, sharing and building on my spiritual growth are part of my values today. Now I do things out of goodness. Thank you, Great Spirit."

What the Psalms mean to me

An interview with five seniors

Bert Witvoet

I spent a few hours recently with five elderly citizens of the Kingdom of God, who for the time being are still residing in Holland Christian Homes in Brampton Ont. I asked them what the Psalms mean to them. I got the idea for this kind of assignment from Curt Gesch, a teacher in Telkwa, B.C. who, in my opinion, is one of the most creative Christian teachers around. He had some of his Bible students make a video of older people in the Smithers area talking about the Psalms. The senior citizens I interviewed were Dirk Hoogendoorn (84), Anna Posthumus (80), Maria Guillaume (90), Andrew DeBeer (92) and Fenna Groen (78).

For most older Dutch Reformed immigrants the Dutch Psalms, especially the rhymed, sung Psalms, speak the language of the soul better than any other part of their tradition. Whenever such people find themselves in need of comfort or filled with praise, they love nothing better than to turn to the Psalms. These Psalms are in their hearts and heads and often connect them with their past, especially their childhood.

When they were young they were expected to memorize one Psalm verse each week as long as they attended the Christian school. Although they did not always appreciate the exercise at the time, most of them admit that what they learned has now become a treasure trove.

Christian Courier: *I understand all of you had to learn a Psalm every week when you went to school in Holland. What was that like?*

Hoogendoorn: I used to be very indifferent to the faith when I was asked to learn a Psalm verse. But now I wish I had done my best more often. If you could rattle it off once, you figured you knew it. But you did not know it.

Posthumus: I never minded learning them. We also had to learn Isaiah 53: 1-7 word for word. My husband used to say, "It seems as if you know the whole Bible by heart." I would say, "No, but I know several parts."

Groen: That's what I feel is lacking in the Christian schools now. I wish I could yell it from the rooftops, how much those songs have helped us in our deepest sorrows. When I was a teacher, our school day started with prayer and then the *Psalter Hymnals* came out on the desk. Every week the kids had to learn a song by Friday. I think those children will never forget those songs. Never.

Guillaume: When my husband came out of the concentration camp, he said, "Oh, let our children at school learn the Psalm verses, because they meant so much to me when I did not have a Bible, when everything was taken from me." He recited to himself the whole catechism, verses from Isaiah and from the Psalms. It meant so much to him.

Groen: I often hear here [in Holland Christian Homes], when you can't sleep at night, it's not the hymns that come to mind but the Psalms, one after another. I have said myself, "Lord, how is it possible that you know exactly what I need?" He directs our memory. Afterwards you can sleep peacefully again.

Fenna Groen and Andrew DeBeer.

Christian Courier: *Do you like singing the Psalms?*

Posthumus: We used to sing a lot as family. I find it a shame that you never hear that anymore today. People don't sing together much anymore.

Guillaume: We always sang too.

Posthumus: We sang on Sundays, sometimes with friends, and after supper at night. Everyone took turns picking a hymn.

Groen: We used to sing on Sunday evenings. An old doctor used to walk past our house. He enjoyed our singing so much. My son played the organ and his friend would sing. He had such a good voice. My son and his friend would say to each other, "Aren't they beautiful?" They were talking about the Psalms. Those young guys.

DeBeer: You never forget that. My dad would sing and my mother would tell stories. You never forget that.

Hoogendoorn: I can't sing. I can't read any notes.

Posthumus: You don't have to sing. You can sing in your heart. I can't sing anymore either, and that really bothers me. I don't make any noise when I "sing" in church. My voice is gone. I scare myself when I sing in my apartment and I think: How terrible!

Hoogendoorn: But what if others tell you that you can't sing? This really happened to me when I sat next to my boss in a Christian Reformed church in Holland. He could sing really well, and he knew it too. I sat next to him doing my best. After church he said to me, "The way you sing, you may just as well keep your mouth shut." That really happened to me and it hurt. It took me a long time to get over that. Why do we sing anyway? When I was young I used to sing when no one heard me and then I could sing to my heart's content.

Dirk Hoogendoorn's voice breaks and his eyes fill with tears at the painful memory of that insensitive and arrogant remark.

Guillaume: When I can't sleep at night, I will sometimes sing too. But I dare not sing too loud because then my neighbours are bothered by it.

Anna Posthumus (l.) and Maria Guillaume. PHOTOS: BERT WITVOET

Christian Courier: *The Psalms speak of a love for Jerusalem and for Mount Zion. Does that mean anything to you even though you're not a Jew?*

Guillaume: That does not mean much to me.

Posthumus: My husband and I walked around in Jerusalem. It meant a lot to me to see the places you read about in the Bible.

Christian Courier: *But when you sing: "I was glad when they said to me, 'Let us go to the house of the Lord,'" does that mean anything to you?*

Guillaume: You often sing so thoughtlessly.

DeBeer: I think of the new Jerusalem.

Hoogendoorn: I often think of the new Jerusalem. What that old Jerusalem looks like, I really don't care. When I think about the new heaven and earth, I think, how wonderful that must be!

Christian Courier: *Don't you taste anything of the new Jerusalem here in this life?*

Posthumus: When you're in church, together with the congregation, and you sing the hymns and the Psalms, to me it is something like the new Jerusalem.

Groen: Maybe sometimes. We're not always on the mountaintop.

DeBeer: My favourite Psalm is 84: "How lovely is your dwelling place, O Lord Almighty! My soul yearns, even faints for the courts of the Lord; my heart and my flesh cry out for the living God." I understand that Psalm to say that we are on the way to Jerusalem. It's a pilgrim Psalm. I love to sing that.

Christian Courier: *Do you think a lot about going to heaven?*

DeBeer: Yes.

Christian Courier: *Is that because there are so many people there you know and love?*

DeBeer: Not only. It's hard to explain it. It's the longing to be restored. That's what we're looking for.

Christian Courier: *Is it physical restoration you want because you feel physically weaker than you used to?*

DeBeer: No, it's more because we are sinners.

Hoogendoorn: I like Psalm 42. Like the Psalmist I really long to be near God. I would love to be clothed with righteousness. To be finished with sin. As long as we live, we sin.

Guillaume: I get tired of sinning. You're forever fighting against your character flaws.

continued on p. 12 ...

Feature

God could smoke a cigar, but he doesn't

E. Overeem

A reader sent us a magazine clipping from which we took the following material but did not indicate from what magazine the clipping had been taken and what the publication date was. I have translated the material and present it here with apologies to whatever paper should have been acknowledged as the source. **BW**

Little Psalm

Only *he* could walk the street
with a big cigar in his mouth,
thumbs in his vest pocket,
because he is God.
But he doesn't do it,
because he's God.
J.B. Charles

I don't read much poetry. That has a disadvantage: people quickly think of you as an uncultured barbarian. It also has an advantage: I know the history of every poem that means something to me. I mean, the personal history, because a poem starts with the reader. Isn't that why the poet wrote it?

It's 1968. I'm a second-year student at Kampen. Theology is a wonderful course, but it tends to go over people's heads. The costs are high too. To do something about that I work in a French Fry stand on weekends. Next to "high" theology I pursue lowly "fritterology." With my first hard-earned money I buy a book by Rothuizen. In it I find this "Little Psalm."

At first I haven't got a clue what it means. What is J.B. Charles (in reality, W.H. Nagel, a criminologist in Leiden) trying to say? Some time later I get it: it probably has something to do with the combination of theology and "fritterology."

God's Kingdom begins in a carpenter's shop in Nazareth and continues via fishing boats and French Fry stands. It could have been done differently because, after all, he is God. But that's an impossible possibility. God chooses the plain, ordinary way, without frills and without cigar. Because he's God.

Later on I am a pastor. The fight over divine images gets going. Is he (God) the infinite expansion of everything that has power, everything that is masculine and smokes cigars? That's what he should be. But who says that he should be that? Human beings create him. It's a creation out of nothing, that leads to nothing. He (God) withdraws from that image. He is something else — more plain, closer by, more human, in the good sense of the word. He's the Genuine One, and you can taste that (sometimes...).

I become president of synod. That's quite something! You belong to the leaders of the church, mingle with the great ones of this earth and the press asks for your opinion. Tremendous! How do you remain human? Rothuizen warned about this: modesty is a perverted form of pride. Who knows...?

The "Little Psalm" accompanies me on my journey through life. As Psalm 151. Not because psalms become so familiar. They continue to stand over against you, and sometimes they touch you for a moment. But I can't shake it: the highest way of talking about God is the most common way. His humility and nearness come to us in fishing boats and French Fry stands, and thus also in the church.

E. Overeem was president of the Gereformeerde (Christian Reformed) synod in the Netherlands when he wrote this article.

What the Psalms mean to me

...continued from p. 11

Groen: The devil hates it when you fight against sin. That's why Luther tells us that we must sing whenever Satan tries to overtake

Christian Courier: *Mrs. Guillaume, are you looking forward to heaven?*

Guillaume: Yes. Then you can praise the Lord. To see the Lord Jesus in his glory, that seems so beautiful.

Christian Courier: *What is it about Jesus that you find so attractive?*

Guillaume: His love, his kindness. He's so compassionate, so good. Jesus is so forgiving. We may live out of that. That is so wonderful.

Groen: We don't have to go to bed with our sins when we ask for forgiveness.

Christian Courier: *Do you ask for forgiveness a lot?*

Posthumus: I remember a man who said, "People insult God every evening by asking him for forgiveness. If you know that the Lord forgives then you know you are forgiven."

Groen: A Baptist girl asked me too, "Why do you always pray for forgiveness of sin, Mrs. Groen?" "Well, Robbie," I said, "we do sin every day."

Guillaume: We sin time and again. Even in our thoughts we sin. You realize that more when you get older. When I was young I thought, "What did I do wrong?"

Groen: When I was young I stayed at a girlfriend's in Heerenveen. We prayed before going to bed. She said, "Why do you pray so long? I never know what I have done wrong." I have to say, she was a sweetheart. I could never find anything in her that was wrong. I said, "I believe you. But I always have such a big mouth. It's easy for me to know what I have done wrong."

Christian Courier: *Are there any Psalms that bother you?*

Guillaume: The deprecatory Psalms [Psalms of judgment].

Groen: Psalm 137 with its "happy is he who ... dashes your children against the rocks."

Christian Courier: *What do you do with these Psalms? Do you skip them?*

Guillaume: My husband and I used to read everything. I myself skip them.

Hoogendoorn: I don't skip them, but I don't understand them.

Posthumus: In the past, ministers used to explain things we didn't understand. I find Psalm 139 so beautiful, except for the ending "Do I not hate those who hate you, O Lord... I have nothing but hatred for them; I count them my enemies."

Guillaume: That part does not belong there.

Posthumus: I think God is such a loving God; he sent Jesus into the world to save us. Why does he save only a part? Why not all? That can really bother me.

Groen: That doesn't bother me much. The Gospel does not stand still. The message is for everyone.

Posthumus: I know, but it says in the Bible that the Holy Spirit has to work first in your heart.

DeBeer: Yes, but that has to do with election.

Dirk Hoogendoorn.

Posthumus: Yes, OK, we know that. But why is one chosen and the other one not?

Groen: You have to ask God. We don't know that.

Posthumus: That's why I have so many questions.

Guillaume: We all have questions, especially as we grow older. When you're young you accept these things so easily. You don't give it much thought.

Christian Courier: *Are some Psalms special to you because of something that has happened to you?*

Guillaume: I will never forget Psalm 43. The Sunday before my husband was arrested by the Germans he asked the congregation of Sneek to sing verse 1 of Psalm 43: "Vindicate me, O God, and plead my cause against an ungodly nation; rescue me from deceitful and wicked men." He did not know he would be arrested the following Thursday. He was arrested on May 14, 1942 — Ascension Day. He ended up in Dachau concentration camp where he stayed till May 25, 1945. I wil never forget that first verse of Psalm 43.

Groen: My husband always thought he would die young, and he did. His favourite Psalm was Psalm 56: 4,5 — "Record my lament; list my tears on your scroll — are they not in your record? ...In God I trust; I will not be afraid. What can a mortal do to me?"

Guillaume: Psalm 103 is so nice. I used to read from the Bible for a lady and she would always choose Psalm 103. Always the same Psalm. It's beautiful. "Praise the Lord, O my soul; all my inmost being, praise his holy name. Praise the Lord, O my soul, and forget not all his benefits. [By this time all the participants were chiming in as they recited the Dutch version together.] He forgives all my sins and heals all my diseases; he redeems my life from the pit and crowns me with love and compassion.... As far as the east is from the west, so far has he removed our transgressions from us...." We tend to bring those old sins back up and the Lord does not even think about them anymore.

Groen: He throws them into the sea of forgetfulness.

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Finance/Comment

Christian ethics and the environment

Applying Christian ethics to making career, business and investment decisions is far from simple.

Currently the environmental impact of a corporation's activities is becoming a major criterion for many investors. Take, for example, a business that is involved in electrical power generation. A month ago I briefly touched on the difference in polluting impact that an electrical generating plant has, depending on its source of energy. If natural gas were the fuel source there would be a fraction of the environmental damage than if power were produced by coal. Damage in both cases comes from emissions.

In Ontario 15 percent of power is derived from nuclear plants. There is less emission from this sort of plant but the risk of an accident or of disposing spent uranium brings other concerns to the fore. Something as simple as generating electricity can result in a number of ethical questions.

Where to draw the line

If a person takes the point of view that Ontario Hydro or other provinces' electricity suppliers are polluting too much, what can he or she do? Many would say that one should not invest in this sort of corporation. You are better off to put your money in the bank. The reality is that public utilities all create some environmental damage.

I have used this example intentionally because I constantly hear that the solution to pollution by automobiles is electric cars. They may help, but are not totally pollution-free either.

The question of ethics is not so cut-and-dried as people would like to believe . A better understanding of the impact of Western lifestyles on world environment will ultimately lead us to reconsider what we take for granted. Huge houses, two or three cars per household, distant vacations and consumption of beef all have environmental impact.

Time-consuming solutions

As stewards of this earth and as neighbours to fellow human beings we have to make trade-offs. If wealthy Westerners become too puritanical about the environment as the current NAFTA talks would indicate, then other negative results can occur. The current talks are focused on the difference in labour practices and environmental laws in Mexico versus Canada and the U.S. The fundamental question is: "Should a country with less regard for environmental impact and human rights be allowed to trade on an equal basis with Canada and the U.S.?" The poverty in Mexico may be alleviated with the creation of jobs that this free trade agreement will bring. Less starvation and improved dignity are positives that need to be offset against pollution in the short-term.

Sooner or later, trading partners have to adjust to common standards, but solutions take time.

Obviously, investments in hydro or Mexico are made with profit considerations in mind. In the parable about the talents, the lazy servant was castigated by his master for not using the money entrusted to him in a profitable fashion. As was recently pointed out to me, a profitable business or investment arrangement is one in which no one loses. Business, employee and the environment should all be able to benefit. This is a worthwhile set of goals which needs constant attention. But it takes time before this can work somewhat effectively.

Leonard Bick is financial planner based in Ancaster, Ont.

The man who missed Easter

William Suk

Did you miss Easter this year? Many people did.

Are you one of them? If so, there's a story in the New Testament that was put there just for people like you. It's the story of Thomas, one of Jesus' 12 disciples.

Thomas missed Easter by a week because he didn't believe that Jesus had risen, even though it happened right before his eyes, or very nearly so.

We read in the Bible that on the Sunday of the Resurrection when Jesus appeared to his intimate friends and followers, Thomas "was not with them."

When the others told Thomas they had seen Jesus alive, he said bluntly, "I don't believe it, and I will never believe it unless I can put my finger in the nailprints on his hands and feet, and stick my hand into his side."

Show me

Thomas was a skeptic. In his cynicism he said, "Seeing is believing."

Maybe you're saying the same thing. Show me. Prove it to me. That's a very scientific thing to say: I will believe only what I see.

Thomas was like that. The problem with Thomas, though, was that he had seen plenty. He had seen Christ perform his miracles. He had heard him say, "I am the Way, the Truth and the Life." But he couldn't believe that Jesus was alive.

People can be blind with their eyes wide open. The resurrected Christ walks the highways of history. He lives in the hearts and lives of his people. He can be clearly seen in the Bible, the Word of God. He lives in the middle of a world that continues to exist because he lives. Yet people will still ask for scientific proof.

Jesus came to Thomas

But Thomas was not a hopeless case. One week after Easter Jesus appeared to his disciples again and this time Thomas was also there.

Jesus went straight for him. He showed him the proof he had demanded — the scars in his hands, feet and side. He invited Thomas to touch him with his own fingers. Christ came to Thomas on his terms. That's how low he stooped to save a skeptic!

When Thomas was presented with the evidence, there was only one thing to say, "My Lord and my God."

Do you know how Christ responded? He said: "Have you believed because you have seen me? Happy are those who have not seen and yet believe."

Jesus meets all skeptics

Who was Christ talking about? About the many who would never be able to see him the way Thomas could see him. Christ said in effect: "Thomas, there will be many other skeptics like you in the world. I want to do for them what I did for you. But I'll do it through your skeptical eyes. Whenever my Gospel is preached, you, Thomas, will be in it, and other skeptics will believe without seeing because of your witness."

Perhaps you too have missed Easter, just like Thomas. But this very same Jesus comes to you as he did to Thomas and he says to you, "Put your finger here, and see my hands. Don't doubt any longer but believe."

This meditation by the late Rev. William Suk was printed in 1979 in the Independent *of Georgetown, Ont. It is reprinted with permission from Mrs. Jane Suk of Brampton, Ont.*

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

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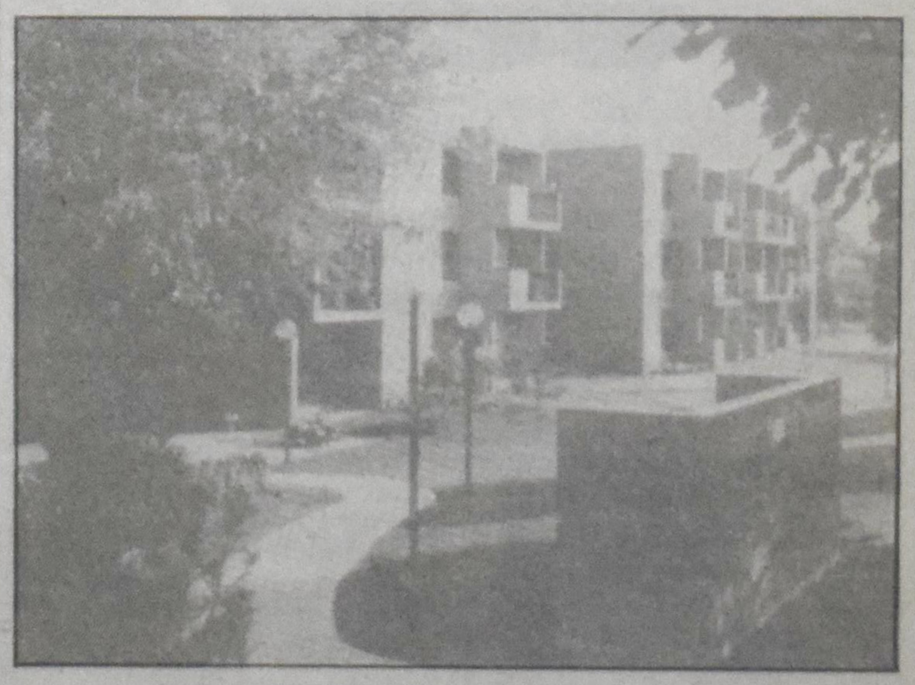

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Books/Meditation

Worship resource

The Book of Common Worship: The Presbyterian Church in Canada. *Don Mills, Ont. : Prepared by The Worship Committee, Board of Congregational Life, Presbyterian Church in Canada, E. Margaret MacNaughton, editor. 458 p. in a three-ring binder. $35.85. Reviewed by Marian Van Til.*

Having been on numerous worship/liturgy committees in Reformed congregations I know that such committees often scramble to find suitable worship resources. And as often as not they resort to "reinventing the wheel" because they simply can't lay their hands on much useful material. (The situation has improved somewhat since the quarterly journal *Reformed Worship* appeared on the scene.)

A copy of the Presbyterian Church in Canada's *Book of Common Worship* could be quite helpful here. While the book includes what Christian Reformed people like to refer to as "forms" (for baptism, profession of faith, ordination, installation, etc.) — which may not be functional to non-Presbyterian congregations — it also includes a wealth of other material that *will* be useful to pastors as well as worship committees.

Understanding how we worship

The book begins with succinct paragraphs explaining the Reformed understanding of the elements of worship — why we do what we do — citing the four components which give structure to a Reformed worship order: "Called to Worship," "The Word Proclaimed," "The Great Thanksgiving," "The Dismissal." Non-Presbyterians might use slightly different language, but they will recognize the content.

There are worship outlines, prayers and litanies for most of the occasions when Reformed people meet together for "common worship."

For those planning a wedding, and intending to write their own service or expand on or replace the marriage liturgy provided in the *Psalter Hymnal* (or whatever service book your church uses), the outline provided here for a service of Christian marriage and the details of such a service itself, will be extremely useful. (There's also a liturgy for the renewal of marriage vows and a short form for publishing marriage banns.)

Worship for all of life

A comprehensive section on "ministry to persons who are sick or confined" is particularly useful for elders and pastors, and includes, among other things, both scripture and prayer resources and (unusually perhaps for a church in the Reformed tradition) a service of anointing and laying on of hands.

Another pastoral resource is a section on the Christian funeral, including the funerals of children.

A section I find particularly interesting is the one called "Faith Journey in the Life Cycle," providing prayers and other devotional material for life events, starting not from baptism but from birth — through the anniversary of a baptism, "moving and journeying," thanksgiving for a new home, and so on.

One-paragraph descriptions of the major events in the church year are very helpful and could be used verbatim in church bulletins when needed. A perhaps minor but valuable feature: a list of the dates of Easter to the year 2025. And finally, the three-ring binder makes this book particularly easy to use.

The language of the materials here is modern and inclusive, yet it preserves a hint of the poetic.

Friends of God

Wayne Brouwer

Home alone?

"A man of many companions may come to ruin, but there is a friend who sticks closer than a brother" (Prov. 18: 24).

The movie *Home Alone* and its sequel garnered big returns at the box office. It was based on an interesting idea: what would happen to a young boy in contemporary urban society if he were inadvertently left behind by a scatter-brained family taking a European vacation?

His survival success and self-preservation antics were quite a hit. Who wouldn't want to be "home alone" like that, for a short while, at least? It might be kind of fun!

Fear

But being "home alone" can also be frightening. Years ago, English poet Rupert Brooke stood at the rail of a ship weighing anchor in Liverpool harbour. Hundreds of travelling companions jostled with him to catch the eyes of those below: mothers waving scarves, fathers calling blessings, spouses blowing kisses and lovers with their exaggerated mouthing of parting love.

But he was alone. Deeply alone.

So he ran back down the gangplank and collared a dirty runaway scrambling through the baggage. "What's your name?" he demanded.

"Bill!"

"Well, Billy," said Rupert Brooke, "here's a sixpence! You're my friend now! Wave to me when the ship goes!"

And as the ocean liner slipped away, there stood the dumbfounded street urchin waving a dirty handkerchief with a grubby hand.

Frenzied fumbling

Could that be a picture of this world of ours? A ship on the galactic seas of the universe, and all of us trapped here together like passengers mid-transit? Was there a "Bill" to wave at us as we left port? Who can remember? Who even knows what city it was that we once called home? We woke up one morning and already the cabin was rocking beneath us.

Is there a destination? Or will the ship sail forever through space, never finding a haven, never coming to harbour? Do we gaze at the horizon hoping to see the lights of a city we recognize? Or do we paint over the portal window, desperate to hide the awful loneliness that shudders through the ship?

Dorothy Day thought about it. She began life an ardent communist, ready to find meaning and justice in this world through the Communist Workers Union. But all she found was *The Long Loneliness.* That's what she called her life in her 1952 autobiography: *The Long Loneliness.*

But it was more than just a frantic scramble to find merry companions. It was the logbook of a trip that came round to the fellowship of the Captain's Table. She ends her personal story this way: "We have all known the long loneliness and we have learned that the only solution is love and that love comes with community."

Dorothy busied herself with routine early in life. Then she stood at the rail and wondered about the long loneliness that surrounded Earthship. But in the end, the Word of the Captain sounded the depth of her heart, and she came home to the only Friend who can be always closer than a brother.

And the "long loneliness" of passage became a journey to the harbour where no one is ever "home alone."

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
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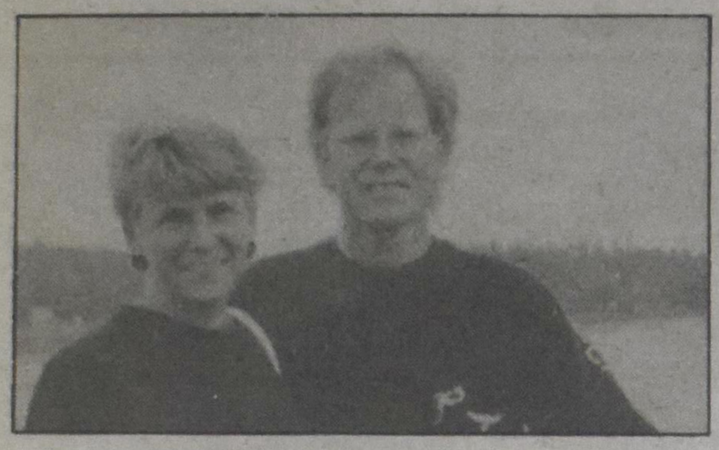
Advice



Peter and Marja are IN

Dear P & M:

At a recent ladies society meeting we came across two texts that are somewhat unclear to us. Could you explain them perhaps? They are I Cor. 11:7-10 (verse 10 in particular) and I Tim. 2:15. We look forward to your answer.

Dear Ladies Society:

Somewhat unclear? You could not possibly have asked us to comment on two tougher passages!

In these passages Paul literally says that women should cover their heads with a veil as a submissive sign of man's authority over them. He says that man reflects God's image and glory and woman reflects man's glory since she was created second. Finally, after blaming the woman for being the one who was first deceived, he offers the hope that women will be saved through childbearing as long as they exhibit faith, love and holiness.

Taken at face value we find these teachings offensive and in conflict with our Christian sensibilities and theology. Although we are inclined to dismiss Paul's words as chauvinistic nonsense that borders on abuse, we know that we must take them seriously.

We need to remember the importance of veils in his culture. These veils made symbolic statements about the concepts of headship and modesty. It was probably Paul's intention to uphold those two concepts. We have no difficulty affirming these two concepts, either, but hardly anyone would suggest that we impose the wearing of veils as a literal application of this text. Interestingly, even churches that insist that women keep their heads covered during worship do not literally do what Paul expected the women to do in his culture. You would have to move to Iran and adopt the dress code there!

Paul also observed the twin facts that woman was created second and that Eve was deceived first. We are distressed by the implications that he draws from this sequence of events. Somehow the woman comes across as second-class and guiltier than her male partner. Something seems wrong here since the rest of Scripture teaches us that God created male and female in his image, holds them equally responsible for the fall, and provided a Saviour for both. Fortunately Paul seems to balance his own theology elsewhere when he celebrates the oneness in Christ of males and females. You can see how important it is to "compare scripture with scripture." It's the only way to rescue Paul from his own short, cryptic and seemingly demeaning comments about women in these two places.

As to the reference about women being saved through childbearing, the New International Version provides three possible meanings of I Timothy 3:13 in its footnotes. You can find them on p. 1838 of the NIV Study Bible. Our own theory is that Paul was possibly expanding on God's promise that Eve's offspring would one day crush Satan (Gen. 3:15). In other words, salvation came through the birth of Jesus to Mary through a lineage of births from woman to woman. It would be ludicrous, even heretical, to conclude that a woman could literally be saved through labour. Although that's what Paul seems to say here we know that elsewhere he rejected the notion that anyone could be saved by any works, be they good deeds or bearing children.

Even the most fervent literalist would have difficulty literally applying Paul's teachings in these two chapters. Paul needs to be balanced by Paul to figure out what Paul really meant. You can see that the Scriptures can be terribly obscure and leave you frustrated. Doesn't it make you wonder how some people can claim that the Bible is always clear and easily understood (the so-called "perspicuity of Scripture")?

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Grassroots effort helps Soviet families

LONDON, Ont. — Since last June David Lewis, a former Pentecostal youth pastor in London, Ont., has matched 3,500 Canadian families with needy families in the former Soviet bloc. In the Family to Family program he has developed, Canadians correspond with and send packages to their new friends, according to reports in the *Winnipeg Free Press* and *Christian Week*.

Lewis, who began by writing simple letters to 14 embassies, has already received 20,000 requests to join the program. While trying to gain more Canadian volunteers, he has also sent a Gospel tract and a slip offering a Bible to the 16,500 who as yet have no Canadian partners. Other Christian organizations such as 100 Huntley Street and Bearing Precious Seed are sending Bibles to those who request them and helping to match the people up with local pastors. Lewis says he was inspired by television programs about poor families in the former Soviet bloc. "It hit me that my kids probably leave more on their plate than these kids have to eat," says Lewis.

HIRE A STUDENT!

This summer why not hire a student to help you ease your workload and get some extra things done?
Beginning March 26, students will advertise their skills in our Summer Job Market section of the Classifieds.
Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

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at a banquet to be held in the school gymnasium

on **May 15, 1993**

Speaker: Dr. Gordon Spykman

Social Hour - 6:30 p.m. Dinner - 7:30 p.m.

(Tickets at $20.00 per person can be ordered by contacting the school either by phone 416-851-1772 or 416-741-2273, or by writing to the school at 377 Woodbridge Ave., Woodbridge, ON L4L 2S8).

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Note: All rates shown above are GST inclusive

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c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

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St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

DEGROOT:

We, John and Agnes DeGroot, wish to thank all those who made our 50th wedding anniversary such a beautiful occasion, for your visits, cards and flowers.

We thank the Lord that you were part of our journey. A special thanks to our children and grandchildren who worked so hard to make this day so very special.

Above all we praise the Lord who has so abundantly blessed us in many ways.

Soli Deo Gloria!

John and Agnes DeGroot.

Births

BOESSENKOOL:

Acknowledging that our great God has done a wonderful thing (Ps. 139: 13-16), Harry and Joanne Boessenkool of Surrey, B.C., announce the birth of their first grandchild, a tiny 6 lb., 4 oz. girl,

COURTNEY MAE

born on Feb. 15, 1993.

Receiving this precious gift from God are her parents, Ken and Tammy Boessenkool.

Also first grandchild for Don and Pat Macleod of Lethbridge, Alta.

First great-grandchild for Bertha Tuininga, Langley, B.C., and Jean May, Lethbridge, Alta.

Home address: 17 Glenbrook Pl., Cochrane, AB T0L 0W3

LANGENDOEN-BRASZ:

"To God be the glory, great things He has done!"

On April 5, 1993, Michelle and Doug Langendoen received their first-born child, a son. They called him

JUSTIN PETER

Because of this miracle Suzanna Brasz has now become oma and Henk Brasz an opa. Justin is the fifth grandchild for Ann and Peter Langendoen.

Home address: 6 David St., St. Catharines, ON L2S 1C2

Marriages

JANSEN-BOESSENKOOL:

"As for me and my household, we will serve the Lord" (Josh. 24: 15).

BRIAN and SHARLENE BOESSENKOOL
(nee JANSEN)

wish to announce, with thankfulness to God, their union in marriage on March 20, 1993.

Sharing in their joy are their parents Harry and Joanne Boessenkool, Anthonie and Harmina Jansen, their 10 brothers, two sisters, one sister-in-law and one niece.

Their new home address: 8039-159 'A' St., Surrey, BC V3S 8B3

Job Opportunities

Pastor needed

The pastor of the **Alliston Chr. Ref. Church** has recently announced his retirement from the ministry. We, the congregation, are currently seeking his replacement. We are a 40-year-old church with 78 families situated in Southcentral Ontario. A church profile is available on request. Inquiries and/or resumes may be forwarded to the

Search Committee
c/o Mr. Aris DeBruin
R.R. #2, Beeton
ON L0G 1A0
Phone: (705) 435-5317
Fax: (705) 435-3351

Anniversaries

1953 1993
Woodstock, Ont.

"In all your ways acknowledge him and he will make straight your paths" (Prov. 3: 6).

With joy and thankfulness to the Lord, we hope to celebrate with our uncle and aunt,

JAN and JANNY BERGMEN
(nee BRINK)

the occasion of their 40th anniversary on April 26, 1993.

We pray that the Lord will bless them for many years to come. With love from all their nieces and nephews.

There will be an open house in the John Knox Chr. School in Woodstock, Ont.(corner Hwys. 401 & 59), on Saturday, May 1, 1993, from 2-4 p.m.

Home address: 48 East Park Dr., Woodstock, ON N4S 3M8

1968 April 19 1993

"Lead me in the truth, and teach me, for thou art the God of my salvation; for thee I wait all the day long" (Ps. 25: 5).

We thank the Lord for all His care and blessings as we joyfully celebrate the silver wedding anniversary of our dear parents and grandparents,

BILL and LENY DOPPENBERG
(nee HUININK)

Judy & Peter VanGeest — Beamsville, Ont.
Valerie
Theresa & Fred Post — Campden, Ont.
Helena
John & Anita — Winona, Ont.
Geoff & Rita — Stoney Creek, Ont.

Open house will be held, D.V., Saturday, April 24, 1993, at Mountainview Chr. Ref. Church, Grimsby, Ont., 275 Main Street East (Hwy. #8), from 2-4 p.m.

Home address: 1300 Barton Street East, Stoney Creek, ON L8E 5L4

Toppenhuzen, Fr. Edmonton, Alta.

On April 23, 1993, D.V., we will celebrate the 40th wedding anniversary of our parents,

RAY and WILMA SCHRAA
(nee DEGROOT)

9307-82 Street, Edmonton, AB T6C 2X4

Ruby & Peter — Sherwood, Alta.
Daniel, Gabriele
Evelyn & Iain — Nuneaton, England
Jasper — Edmonton, Alta.

"Many, O Lord my God, are Your wonderful works which You have done; and Your thoughts which are toward us cannot be recounted to You in order.... They are more than can be numbered" (Ps. 40: 5).

Anniversaries

Alphen a/d Rijn Owen Sound
1933 April 20 1993

Wedding text: "Nochtans is noch de man zonder de vrouw, noch de vrouw zonder de man, in den Heere" (1 Cor. 11: 11).

It is with praise and thanksgiving to our heavenly Father that we announce the 60th wedding anniversary of our dear parents, grandparents and great-grandparents,

ANDRIES and HERMINA POSTHUMUS
(nee NACHTEGAAL)

With love and congratulations from your children, grandchildren and great-grandchildren:

Wietse & Avelina Posthumus — Ottawa
Andrew, Kathy & Bill, Paul
Rita & Tom Taylor — Newmarket
Laura & Barry, Leah, Theresa, John
Hennie & Joe Hilverda — Guelph
Lynne & Ron, Kim & Alan, Lisa, Mark
Leni & Peter VanderKooij — Bradford
Gwen, Cynthia & Lucky, Andrea, Peter John
Helen & Mike Dykstra — Clinton
Phillip & Denise, Ruth Ann & Erick, Michael & Jodi, Andrew, Karin
Herman & Brenda Posthumus — Owen Sound
Dana, Scott
Andrew & Laurie Posthumus — Peterborough
Robert, Lee

and 12 great-grandchildren.

Home address: 155 Fourth Avenue W., Apt. 205, Owen Sound, ON N4K 6W4

Obituaries

Anjem Brampton
1905 - 1993

"Mijn genade is U genoeg."

"My grace is sufficient for you" (2 Cor. 12: 9b).

On April 3, 1993, the Lord took home our beloved husband, father, grandfather and great-grandfather,

OEGE BANDSTRA

at the age of 88 years.

Beloved husband of Lieuwkje Bandstra (nee Dekema) for almost 62 years.

Dear father of:

John & Annie Bandstra — Newcastle, Ont.
Jenny & Bill Dykstra — Mississauga, Ont.
Jim & Betty Bandstra — Bowmanville, Ont.
Herman & Hinke Bandstra — Nestleton, Ont.
Mike & Jenny Bandstra — Lindsay, Ont.
Ann & Claude Biersteker — Nobleton, Ont.
Bob & Pat Bandstra — Orono, Ont.

Loving Pake of 31 grandchildren and 32 great-grandchildren.

Correspondence address: Mrs. L. Bandstra, 7900 McLaughlin Rd. South, C.T. #907, Brampton, ON L6V 3N2

Obituaries

Rijnsburg, Z.H. Fenwick, Ont.
1915 - 1993

"For he chose us in him before the creation of the world..." (Eph. 1: 4a).

On March 26, 1993, the Lord called to glory His child,

PIETER GLASBERGEN (SR.)

at the age of 77.

Beloved husband of Geertje Glasbergen (Ravensbergen).

Dear father and father-in-law of:

Garry & Helen Glasbergen — Jarvis, Ont.
John & Harma Glasbergen — Fenwick, Ont.
Peter (Jr.) & Hilda Glasbergen — Fenwick, Ont.
Mary & John Dykstra — St. Ann's, Ont.
Andy & Angeline Glasbergen — Fenwick, Ont.
Paul & Chris Glasbergen — St. Catharines, Ont.
Jane & John Snieder — Fenwick, Ont.

Dear grandfather of 33 grandchildren and great-grandfather of one great-grandson.

Also surviving is one sister in the Netherlands.

The funeral took place at the Wellandport Orthodox Ref. Church on Monday, March 29, 1993.

Correspondence address: 768 Foss Road, Fenwick, ON L0S 1C0

"I believed, and so I spoke" (2 Cor. 4: 13).

On March 4, 1993, the Lord suddenly took his servant, our father and grandfather,

LUBBERTUS SELLES

after 52 years of faithful service in the ministry.

Feb. 17, 1915 - March 4, 1993

Marian & Stuart Williams — Edmonton, Alta.
Jennifer, Jonathan, Heather
Rein & Jackie Selles — St. Albert, Alta.
Suzanne, Alisha, Robert
Johanna & John Roney — Connecticut, U.S.A.
Renata
Geraldine & Peter Ysselstein — Guelph, Ont.
Geraldine, Margaretha, Johanna
John & Laurie Selles — Toronto, Ont.
Nathalie, Jesse
Otto & Rita Selles — Paris, France.

April 4, 1986 - March 27, 1993

The Lord in His great love and mercy took into His care our dear son and brother,

SHAUN ANDREW KAASTRA

after a lengthy illness, just before his 7th birthday.

He is now healed and safe in the arms of Jesus.

Sadly missed by parents Terry and Anne, brothers Michael, Bryan, Allan and sister Lisa.

Funeral service was held on March 30, 1993, at the Clinton Chr. Ref. Church.

John 3: 16.

Classifieds

Obituaries

April 4, 1986 - March 27, 1993
He takes young children in his arms, and calls them heirs of heaven.
At his appointed time, it pleased the Lord to take home his beloved child,

SHAUN ANDREW KAASTRA

after struggling with cancer for 3 1/2 years, seven days before his 7th birthday.
Dear grandson of Wobbe and Pietje Bylsma, Blyth, Ont., and dear nephew and cousin of:
Jim & Theresa Brand — Dashwood
Kevin & Marsha (Carli), Jamie & Andra, Tracy, Jennifer, Christine
Auke & Chris Bylsma — Blyth
Karen, Sheila, Adam, Vicki, Jeffrey
Wibbina & Gerald Toonk — Exeter
Angela, Kimberly, Debra
John & Ruby Bylsma — Blyth
Mark, David, Rachel, Elizabeth, Matthew, Rebekah
Cory & John Kuipers — Goderich
Charleen, Pamela, Jody
Pat & David Brodie — Brucefield
Joel
We pray that the Lord will strengthen Terry and Anne, Michael, Bryan, Allan and Lisa, in the days of mourning. It is their strong faith that has kept them going.
Correspondence address: Terry and Anne Kaastra, R.R. #2, Goderich, ON N7A 3X8

Holten Alhambra
1913 - 1993
"Blessed are the dead, who die in the Lord" (Rev. 14: 13).
On March 31, 1993, the Lord suddenly called his child,

AALTJE STOLTE
(nee MEYERINK)

home to himself, at the age of 79.
Beloved wife of Herman Stolte.
Dear mother of:
Jenny & Harry Van Belle
Albert & Leona Stolte
Arend & Geraldine Stolte
Ricky & Cliff Goebel
Gertie & Dave George
Bertha & Bert Van Essen
Herman & Grace Stolte
Allan & Bernadette Stolte
Dearly loved grandmother of 26 grandchildren and one great-grandchild. Predeceased by one grandchild.
Funeral service was held in the Rocky Mountain House Chr. Ref. Church on Monday, April 5, 1993, at 2 p.m.
Correspondence address: R.R. #1, Alhambra, AB T0M 0C0

For Rent

OTTAWA VACATION?
Nice 3-bedroom home for rent, facing park, next to beach and cycle path. Available May 29 - July 10, 1993.
Please phone (613) 596-1838.

Teachers

Aylmer, Ont.: Immanuel Chr. School will have **possible** openings in **primary, junior** and **intermediate** divisions. Strengths in **French** and **music** preferred. Applicants should send resume to:
Andy Vanderploeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON
N5H 2P6
Phone: (519) 773-8476

Burnaby, B.C.: John Knox Chr. School has openings for the position of a **Grade 5/music** teacher and also an opening for a **Grade 1/2** position for the 1993/94 school year.
Interested applicants send resume to:
S. VanderWoud, Vice-Principal
8260 13th Ave.
Burnaby, BC
V3N 2G5
Phone: (604) 522-1410

Georgetown, Ont.: Georgetown District Chr. School has a **possible** opening for a **full-time** position in the **primary** grades. **Phys-ed** and **music** will be considered assets. A **possible** opening for a **part-time resource** position may also be available. For information or application contact:
Treena Sybersma, Principal
R.R. #1
Georgetown, ON
L7G 4S4
Phone: (416) 877-4221

Kingston, Ont.: Kingston Chr. School has **possible** openings at the **primary** and **intermediate** levels. Applicants interested in teaching in an interdenominational school (present enrolment 180) should send a letter of application and resume to:
H. Pott, Principal
Kingston Chr. School
1212 Woodbine Rd., R.R. #3
Kingston, ON K7L 4V2

Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following **definite** openings for 1993/94.
1) Principal: 55% teaching, 45% administrative duties
2) Grade 2 teacher
3) junior high teacher, mainly Grade 7 and 8.
Subject areas include **language arts, social studies, French, art.**
Send applications, resumes or inquiries to:
John Piers, Principal
Box 10
Neerlandia, AB T0G 1R0
Phone: (403) 674-5581 (school),
(403) 674-4308 (home)
Fax: (403) 674-2927

Teachers

Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an **intermediate** position beginning in the 1993/94 school year. A background in **music** is preferred. Send enquiries to:
Ted Vroon, Principal
Haney-Pitt Meadows Chr. School
12140-203 Street
Maple Ridge, BC V2X 4V5

Ottawa, Ont.: Redeemer Chr. High School requires **two teachers** commencing September:
1. **English/drama** — a one-year position
2. **math, physics, English**
Applicants must be able to integrate their Christian worldview with their subject matter. Join an active, responsive team.
Apply to:
Derek Maggs, Principal
2199 Regency Terrace
Ottawa, ON K2C 1H2
Phone: (613) 721-8233
Fax: (613) 721-7142

Penticton, B.C.: Penticton Community Chr. School will have **possible** openings in the **primary** and **intermediate** grades. Please address inquiries/resumes to:
Mr. Rick Esselink, Principal
Penticton Community Chr. School
1498 Government St.
Penticton, BC V2A 4W1
Phone: (604) 493-5233

Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of **principal** for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:
P.C.C.S.S.
c/o Leanne Fairholm
1498 Government Street
Penticton, BC V2A 4W1
Phone: (604) 493-5233 (school)
(604) 493-9294 (home)
Fax: (604) 492-5281

Prince George, B.C.: Cedars Chr. School has **definite** openings for the 1993/94 school year in the **intermediate grades** as well as a **possible** opening in the **primary grades.** Resumes and references should be directed to:
Cedars Chr. School
701 North Nechako Road
Prince George, BC V2K 1A2
Phone: (604) 564-0707
Fax: (604) 564-0729
Attention: Mr. John Reems.

Teachers

Regina, Sask.: Regina Chr. School (K-8, interdenominational) requires a **principal** for the 1993/94 school year, teaching **Grades 6-8** full-time, as well as some administrative duties. In addition there is an opening for a **Grade 3-5** teacher. **Music** and **French** will be considered assets. Mail letters of application to:
Mr. John Maat
1429 Shannon Rd.
Regina, SK S4S 5L4

Sarnia, Ont.: Lambton Chr. High School invites applications for a **French** position for the 1993/94 school year. Please send your letter of application and resume to:
W. Drost, Principal
Lambton Chr. High School
295 Essex St.
Sarnia, ON
N7T 4S3
Phone: (519) 337-9122

Teachers

Strathroy, Ont.: John Calvin Chr. School has a **definite** opening in the **junior division,** Grades 4,5 and 6, for the 1993/94 school year. All qualified and interested applicants should send their letters of introduction and resumes to:
Henry D. Wiersema, Principal
J.C.C.S.
48 York St.
Strathroy, ON N7G 2E3
Phone: (519) 245-1934
Fax: (519) 245-1934

Surrey, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a **chemistry/physics** teacher for the 1993/94 school year. Applicants should send resumes to:
Mr. Al Boerema, Principal
Fraser Valley Chr. High School
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Surrey, BC V3R 1C3
Phone: (604) 581-1033

Miscellaneous

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Classifieds

Teachers

St. Catharines, Ont.: Beacon Chr. High School has a **possible** opening for Sept. 1993, in the area of **biology** and **chemistry**. Please address enquiries to:

Mr. Peter Van Huizen, Principal
Beacon Chr. High School
St. Catharines, ON L2N 1W6
Phone: (416) 967-7411

Personal

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
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Teachers

Immanuel Christian School
Lethbridge, Alberta

is now accepting teacher applications for the **1993-94** school term.

We anticipate openings in both elementary and junior/senior high sections. Teachers with Special Education background and secondary Language Arts are especially encouraged to apply, both part-time and full-time. Our school is strongly committed to a distinctive, biblical perspective in teaching and learning and is supported by a dedicated School Board and Christian Community. We provide education to 585 students in Kindergarten through Grade 12 with two classes at each grade level.

Please direct all inquiries and correspondence to:

Mr. H. Konynenbelt or Mr. H. Heinen
802-6 Avenue North
Lethbridge, AB T1H 2C8
Tel. (403) 327-4223 or 328-4783

Centennial Christian School
Terrace, B.C.

is seeking applications for

TEACHERS

starting the 1993/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.

Applications for positions in primary, intermediate, and secondary grades as well as band/music are also being accepted. Due to increasing enrolment and changes, we have openings in the following areas: Kindergarten, Grade 6, Grade 7, and Secondary (9-10) science area.
Contact:

Frank Voogd, Principal
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2A5
Phone: (604) 635-6173, Fax: (604) 635-9385

Job Opportunities

YOUTH DIRECTOR POSITION

The **Christian Reformed Church, Ancaster, Ont.,** is searching for a part-time Youth Director to work with the teens of our church. If you are a dynamic and energetic individual with a great love for the Lord and youth, please send your resume and inquiries to:

Youth Director Search Committee
c/o Christian Reformed Church
70 Hwy. 53, East
Ancaster, ON L9G 2J8

Teachers

BULKLEY VALLEY CHRISTIAN SCHOOL

(K-12, 300 students on two campuses)

has **definite** openings for September 1993 in **English** (8-12); **music/band/choir** (4-12). In addition we anticipate **possible** openings in **social studies** (8-12) and **primary.**

Please address inquiries and resumes to:
Mr. Evert Vroon, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (604) 847-4238
Fax: (604) 847-3564.

Events

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9:00 am to noon
N. Thomas Wright, *Lecturer in New Testament Studies, Oxford University.*

WOMEN IN THE BIBLE. A focus on Biblical texts directly related to women and a discussion on responsibly interpreting these texts in both their historical and contemporary contexts.
2:00 pm to 5:00 pm
Ann Jervis, *Asst. Prof. of New Testament, Wycliffe College.*
Marion Taylor, *Asst. Prof. of Old Testament, Wycliffe College.*

THE CHRISTIAN WORLDVIEW IN A DECLINING CULTURE. Exploring both culture and Christianity in terms of "worldview" provides a fruitful way to understand how Christ transforms Culture.
9:00 am to noon
Brian Walsh, *Senior Member in Worldview Studies, Institute for Christian Studies*

CHRISTIANITY AND POLITICS. An examination of the particular role of politics and the law, and how we can Biblically understand the major trends of modern life, eg. education, human rights, broadcasting, church and state, etc.
2:00 pm to 5:00 pm
Paul Marshall, *Senior Member in Political Theory, Institute for Christian Studies*

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Credit in degree programs..... $300
Credit in diploma programs or to audit..... $200

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For more information, or to register
Contact the Director of the Summer School:
Rev. Grant LeMarquand
at Wycliffe College
Phone: (416) 979-2870
Fax: (416) 979-0471

Events

Events

Calendar

Apr. 17 All-day "Conference on Alcoholism and other Drug Addictions," sponsored by Family-Outreach-Ontario. Speaker: Dr. Joyce de Haan. At 9 a.m., Faith CRC, **Burlington**, Ont. Registration and info. (416) 679-6490.

Apr. 17 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Maranatha CRC, **Belleville**, Ont. Benefit concert for Belleville Chr. School! Tickets: (613) 962-7849 or 477-2495.

Apr. 17 Second annual "John Calvin Invitational Hockey Tournament." From 8 a.m.-8 p.m., Tri-Township Arena, **Mount Brydges**, Ont. Proceeds to Christian education.

Apr. 17 Worship/dance workshop led by Belma Vardy, from 10 a.m.-4 p.m., at Jubilee Fellowship CRC, **St. Catharines**, Ont. To register call (416) 562-7139.

Apr. 19 Youth event with author Don Posterski, 7:30 p.m., Grace CRC, **Scarborough**, Ont. Topic: "The Youth Scene: it isn't what it used to be." Info.: (416) 499-4890 or 291-5250.

Apr. 21 Spring concert by OCMA's choir and bands (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Cambridge St. United Church, **Lindsay**, Ont. Benefit concert for Heritage Chr. School! Tickets: (705) 324-9582.

Apr. 23 Reformed Bible College's first alumni meeting, 7:30 p.m., Melrose United Church (Locke & Homewood), **Hamilton.**, Ont.

Apr. 23 Organ and choir concert with Andre Knevel at the organ. Featuring the "B.C. Boys Choir." At 8 p.m., Can. Ref. Church, **Abbotsford**, B.C.

Apr. 23-24 Second "School of Healing," sponsored by Chr. Communications Centre. At Foursquare Chr. Fellowship, 1115 Clarkson Rd. N., **Mississauga**, Ont. (Fri. 7-9, Sat. 9-4). Registration $20. Info.: (416) 278-7969.

Apr. 24 Organ and choir concert with Andre Knevel at the organ, 8 p.m., Cook's Presb. Church, **Chilliwack**, B.C.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster**, Ont. Tickets $20 p.p. For info. call (416) 648-1639 or 679-4029.

Apr. 24 Special meeting, sponsored by "Christian Rainbows," for siblings of persons with a long-term mental illness. Speaker: Paula Cayley. From 10 a.m. to 3 p.m., at Ebenezer Can. Ref. Church, **Burlington**, Ont. Registration and info. (416) 639-1075 or (519) 631-0307.

Apr. 24 25th Anniversary of Laurentian Hills Chr. School, **Kitchener**, Ont. Open house from 2-4 p.m. Celebration at Woodland Chr. High at 6 p.m. Info.: (519) 745-4322 or 745-6242.

Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

Apr. 25 Organ recital by Jonathan Oldengarm, 8 p.m., Trinity Lutheran Church, **Ayton**, Ont. Info.: (519) 369-3590 or (800) 668-4832.

Apr. 25 City-wide hymnsing, 8 p.m., First CRC, **Sarnia**, Ont.

Apr. 28 Spring meeting of the Hamilton-area district of "Christian Ladies' Societies," 8 p.m., First CRC, **Hamilton**, Ont. Speaker: Rev. Marvin Van Donselaar.

Apr. 29 - May 1 "A common calling: a national consultation for Christians in education," at Geneva Park Conf. Centre, **Orillia**, Ont. Contact Evangelical Fellowship of Canada at (416) 479-5885.

Apr. 30 Choral Festival of the Ontario Chr. High Schools, 8 p.m., St. Mary's Catholic Church, 56 Duke, **Kitchener**, Ont. Listen to 400+ voices with strings!

Apr. 30 - May 2 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. **Apr. 30:** 8 p.m., with Palmerston Mixed Choir, at CRC, **Palmerston**, Ont. **May 2:** 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.

May 1 The King's College convocation, 2 p.m., West End CRC, **Edmonton**, Alta. Guest speaker: Dr. Gloria Stronks, Calvin College, Grand Rapids, MI.

May 1 "White Heart" in concert, presented by Kawartha Youth for Christ, 7 p.m., Memorial Centre, Lansdowne St., **Peterborough**, Ont. Info.: (705) 743-2900.

May 1 Spring concert by OCMA's choir and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. Tickets: (416) 648-6585.

May 6, 13, 20 "School of the Holy Spirit," 7:30-9:30 p.m., Foursquare Chr. Centre, **Mississauga**, Ont. Info.: CCC (416) 278-7969.

May 7 40th Anniversary First CRC, **Orillia**, Ont. Celebration program at 6 p.m. Thanksgiving service on Sunday at 10 a.m. Info.: (705) 326-3068.

May 7-8 Anniversary concerts by the Dundas FRC "Hosanna Choir." **May 7**: 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. **May 8**: 7:30 p.m., First CRC, **London**, Ont. Tickets at the door.

May 8 Choir/organ concert, with the "Con Spirito Choir" (dir. J. Kaldeway) and organist Laurens Kaldeway, 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

May 12 Convention 1993, Can. Fed. of C.R. Woman, 10 a.m., Bingemans Park, **Kitchener**, Ont. Speakers: Dr. Jeffrey Weima and Joanne De Jong.

May 15 30th Anniversary of the Toronto District Chr. High School. Banquet at TDCH. Speaker: Dr. Gordon J. Spykman. Tickets: (416) 851-1772 or 741-2273.

Events

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Tickets will be available from:

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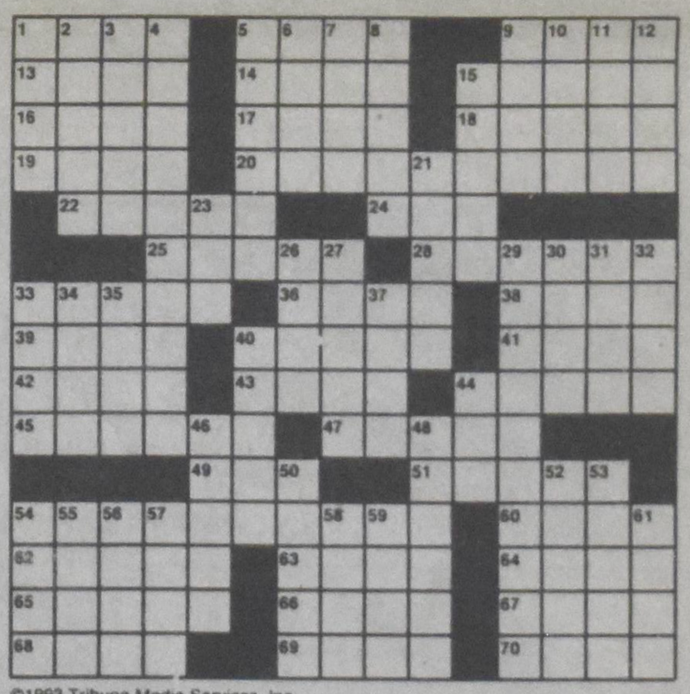
Kitchener, ON N2E 1L2
Phone: (519) 745-4322 or 745-6242

This Week's Puzzle

by George Urquhart



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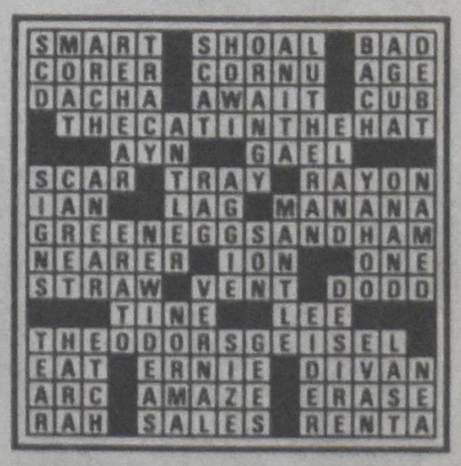
ACROSS
1 Sharp flavor
5 Take off
9 Small dog, for short
13 At a distance
14 Pelvic bones
15 Supply food for a party
16 Ballet move
17 Dickens girl
18 Russian collective
19 Except
20 "Do unto others," etc.
22 Tithe amount
24 Individual
25 Cager's easy score
28 Postponed discussion of
33 Maintain
36 Scorch
38 Actor's part
39 Food fish
40 Jolly
41 Stage award
42 Solemn promise
43 Norse god
44 Use profanity
45 Hansel's sister
47 Dud
49 Act like Xanthippe
51 Monastery head
54 Diversionary tactic
60 Give off
62 Dialect
63 Auth. unknown
64 Toodle-oo
65 Towel cloth
66 Cleaving tool
67 Comparative word
68 "My Way" composer
69 Camp shelter
70 Jerk

DOWN
1 Bugle call
2 Musical key
3 Unsophisticated
4 Go signal
5 Small ship's boat
6 Dairy-case item
7 — in (be a substitute)
8 Golfer Nick —
9 Young salmon
10 "—, Brute?"
11 Boat bottom
12 First name in mysteries
15 Crete capital
21 Vestibule
23 Highland hat
26 Previously owned
27 Danger
29 Apple pudding
30 Earring site
31 Charles Lamb
32 Venison source
33 Perform a square dance
34 Perjurer
35 Feed the kitty
37 "Rule Britannia" composer
40 Grinding tooth
44 Weep audibly
46 Foe
48 Lodestone
50 Illegal gain
52 D-day beach
53 Giant
54 Actress Moreno
55 Eve's garden
56 Long dagger
57 Israeli dance
58 Concerning
59 Midday
61 Armored vehicle

Last Week's Puzzle



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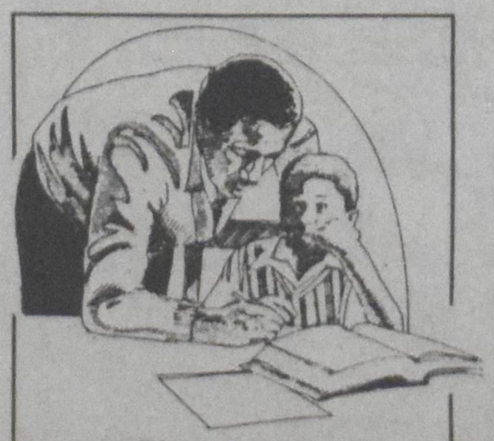

Check out our classifieds

News

Street youth joined by 'new poor,' says Toronto mission director

Most churches have spiritually abandoned inner-city poor, he says

Bill Fledderus

TORONTO — Canada was winning the battle on poverty until the mid-1980s, but the recent economic shake-up has brought a whole new group into long-term poverty, says Rick Tobias, executive director of the Yonge Street Mission.

An astronomical number of intact families — many of them homeowners — have become dependent on food banks over the past few years. A double income is needed to survive in expensive cities like Toronto, says Tobias, and the loss of one of the two jobs can be debilitating.

Wrong view of work

The new poor have been taught that minimum-wage jobs are even more degrading than receiving welfare. Their parents wanted them to aim high, explains Tobias, so the parents badmouthed minimum-wage jobs — they never considered the idea that their children could end up needing them.

"I'm not saying I have no sympathy for people who reject miserable, demeaning jobs. My father did that kind of work his whole life," says Tobias, "and I saw what it did to him to have to compromise every day, to get up every morning and do something he hated in order to support his family. For me, that's part of what it means in the Bible when it says that work was cursed when mankind fell into sin."

Tobias says he searched the Bible several times for passages to support the argument that work is important. But in fact, he says, there are a lot fewer than he expected to find. Ultimately he concluded that work needs to be seen as a vocation. Canadians have to help the poor find out what they are called to do. Certain types of work can be a dead end but others can be healing, he says. "That's what we need to point out to people — not the social stigma or financial reward attached to different jobs."

Homeless develop street community

Being a poor family is difficult, but being poor and alone is a much greater affliction, says Tobias. Many poor come from broken families, he says, and often are out of touch with any sort of community.

About 100,000 homeless youth live on the streets of Canada, according to the Children's Aid Society, and 200,000 more are at risk of joining them. These lonely youth end up experiencing community on the street. Eventually, many would rather sleep on the street with friends than get their own apartment and have to sleep alone, Tobias says.

About 80 percent of the homeless are "white Anglo-Saxons," says Tobias. Most of the others are Natives, whereas black street youth are generally still welcome at the home of a member of their extended family.

Culture of poverty

Street youth and poor the world over exhibit so many of the same characteristics that sociologists have begun to talk about a "culture of poverty." The poor are true existentialists, says Tobias. Day to day living is their only way of life.

Poor people have a love-hate relationship with authority, he says. "God is a constant, powerful presence for many poor. But Jesus Christ and Christianity are rejected. They don't trust Jesus because of the injustice they see all around them."

Aim for dignity and self worth

"Our goal should not be to make the poor middle class, but to help them achieve dignity and self worth," he says.

Tobias argues that Canadians need to continue to support "band-aid" solutions like food banks and advocacy groups which cry for justice "like the Old Testament prophets."

Tobias faults Christians for "spiritual" abandonment of the poor. "Most of the churches in poor parts of the city are leftovers on their way out. Instead of churches, Christians have usually established missions in these areas."

"You are always a receiver at a mission. Christians usually don't think it's possible to plant churches with members in these areas. There appears to be a low chance of getting a return on their investment. Churches have begun to think like businesses."

Tobias points out that in the few cases where churches have tried to move back in, they usually send a recent graduate pastor without much support, and the pastor is quickly burnt out by the job.

"The best pastors invariably end up in the richest churches where there is already lots of lay talent," Tobias alleges. "The poor churches get the left overs. We have this idea that once a pastor has paid his dues, he can move up, but that's unbiblical. It's wrong!"

Christians have a rich biblical tradition to reclaim. The Bible contains over 400 major passages about God's care for the poor, Tobias points out.

Tobias also proposes that churches need to find new ways of creating low-tech jobs for the poor, beginning by setting aside some money to hire a custodian from among the poor.

Goliath is too big to miss, preacher tells business leaders

Bert Witvoet

GUELPH, Ont. — Christian business people should be demonstrating a vision of encouragement, says Ralph Koops. "The leadership that changed history took the form of a servant. Jesus was the great encourager," he adds.

Koops, a Christian Reformed pastor, was recently speaking at the ninth annual convention of the Canadian Christian Business Federation (CCBF) in Guelph, Ont. He said that managers will be most effective if they empower their workers and share their vision and sense of values with them.

PHOTO: BERT WITVOET

Ralph Koops.

Koops made a ringing call for communal, reflective Christian action. He sees Christian organizations as "beautiful testimonies to the renewing power of God."

"The children of the world are wiser in their generation than the children of the light," he said, quoting the words of Jesus found in Luke 16:8. The powers of evil often attack Christians in a systematic way, he said. Christians, on the other hand, think that they can be effective without organizing themselves, without communal strategy.

The church and the Christian faith have become irrelevant in our society, warns Koops. He borrowed an illustration that compares the church and Christian faith to a sled: "You take it out at Christmas, but you don't use it as a vehicle of transportation for the rest of the year."

Koops called on his audience to "nourish the vision that our world belongs to God." He asked for large plans and big visions. To a lot of Christians "Goliath is too big to hit," said Koops, "but to David with his faith in God Goliath was too big to miss."

News Digest

Edited by Bill Fledderus

Underground or out of business?

TOKYO — Organized crime in Japan is hurting from the country's worst recession in 20 years. The *Manchester Guardian Weekly* recently described the collapse of the Izumi Group, an established arm of the Japanese *yakuza* (organized crime syndicate) which specialized in extortion and protection rackets. Izumi officially disbanded on Sept. 14, as a result of reduced income from victims and increased pressure from police. Japan's Organized Crime Countermeasures Law, enacted last year, has reportedly emboldened victims to call police more often. It has also helped police crack down on protection rackets and other traditional *yakuza* activities — such as gambling, prostitution and rigged pinball parlours — which are also feeling the pinch of the recession. The number of full-time gangsters has dropped 10 percent to roughly 57,000, according to a progress report from the National Police Agency.

Sudan on brink of 'holocaust'

WASHINGTON, D.C. — Sudan is on the brink of a "major humanitarian crisis" from famine and 10 years of war, says John Prendergast, who just returned from a fact-finding trip to Africa. Prendergast, a research associate with the Catholic organization Centre of Concern, was recently interviewed by Catholic News Services. He called for negotiations to establish demilitarized zones. "Combined with aggressive human rights monitoring and specific repercussions for persistent violations, the international community has an opportunity to prevent a major holocaust in Sudan, rather than cleaning up the mess afterwards," he argues. Sudan is in the midst of a civil war pitting the mostly Arab-Muslim north against black Christians and animists from the south.